THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Musings for Ascension.

AMID the clouds which wreathe the arc of blue,
He wings his flight
Away from view
Into the realms of everlasting light,
While hosts of angels all expectant wait
To bid him welcome at the heavenly gate.

Hark to the gush of stirring melody
Borne on the gale!
'Tis He, 'tis He!
Triumphant conqueror, all hail! all hail!
Fling wide the door, the radiant gates unbar,
And let the light stream o'er the world afar.

And is earth silent? shall no heart rejoice,
Or wake one song?
Church, lift thy voice,
And swell the strains the breezes waft along;
To feebly echo back the anthem strive,
To Him—the Dead—the Evermore Alive!

Lord, we have gladly follow'd thee through earth,
O'er land and wave,
Joy'd at thy birth,
And hung in sorrow at thy cross and grave,
Or woke to rapture on that glorious day
When angels roll'd the guarded stone away.

But now our hopes are quench'd in chilling fears,
And every smile
Melts into tears,
Since we must lose thee for a little while;
Yet hast thou said—words spoken not in vain—
The transient loss shall prove a lasting gain.

Lord, we believe, though earth-born doubts arise,
Though child-like grief
Bedims our eyes;
Confirm our faith, and help our unbelief,
Bidding our souls on wings of hope to soar
Up to those scenes where thou hast gone before.

Gone! and for ever! no, he resteth there
In realms above
But to prepare
Mansions for all who will accept his love.
And will return—it is his promise sweet—
With smiles of joy his faithful sons to greet.

Gone from the world! and doth he reck not now,
What sin and wo,
What sorrows bow,
What pangs oppress our spirits here below?
And can he hear beyond that far blue sky,
The bursting sob—the penitential sigh?

Peace! peace! what soothing accents o'er us steal?
'T was mine to bear,
'T was mine to feel
Temptation, sorrow, agony, despair;
And now each pang I know, each tear I see;
Come, mourner, come and bring them all to me.

Then faint not, soul, but in that Saviour trust,
Nor dread with him
To sleep in dust,
Or wander down death's valley dark and dim.
His arm to comfort, and his voice to cheer,
Though shadows shroud thee, what hast thou to fear?

So when those clouds shall be again unroll'd,
When heaven shall ope,
To all unfold
The dazzling glories of its bowers of hope,
Mount up to meet thy Master in the air,
With him, his palms of victory to share.

Cambridge, May 2. B. D. W.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

PURITANS *versus* BAPTISTS.

HAVING, Mr. Editor, to my surprise and extreme regret, found attributed to me a violence and wrathfulness of which I was utterly unconscious, I offered in my last paper, *which has been some time in your hands*, to suspend all further communications. I wished to put these harsh and querimonious charges to the test, fully believing that they had been resorted to, as in a thousand other instances, because plain and palpable statements, based on facts, could not be attacked with safety. You have cut me off from the benefit of such an appeal, by a most unexpected disclosure of my name, thus compelling me, *nolens volens*, to bear the burden of responsibility alone. So be it then: what cannot be cured must be endured.

I shall now proceed with a few more papers, devoted to Puritan treatment of Baptists, Quakers, Romanists, &c. Let it be distinctly understood, however, that *one* of them was sealed and sent before my name was announced, and *two* others written fully, the interweaving of certain intended references excepted. These, probably, are all which the public will ever see. I begin then to quote from myself when unknown.

Your correspondent has now said as much, perhaps, on the subject of Puritan treatment of Churchmen as his limits ought to admit, and more, probably, than his Puritan neighbors will ever give him a vote of thanks for. But he cannot yet abandon HIS SUBJECT, *which is to show, that if any should be silent on the matters of tyranny, oppression, persecution, and the like, they, and their votaries, should be the persons.** It is incumbent on him, therefore, to complete his argument by showing how they treated other Christian denominations, against whom they had not the smallest pretension for such charges as those with which they have assailed the Church of England — such 'shot' as they have 'hurled' at her. If it can be proved that it mattered little whether one were Baptist, Quaker, Roman Catholic, Gortonist, or even Presbyterian, so long as he differed from themselves — if *all* 'dissenters' from their Establishment, in Church and State, were visited *sans ceremonie* with the weight of their unrepressed displeasure, then it may be asked with some small pertinency, What right such people, or their approving friends, have to arraign others, to question, or rebuke, or frown them into silence, for presuming to be *not* altogether, *nor* almost as exclusive as themselves?

I propose, in this paper, to show how, to use the language of Mr. Savage, who has the character of being honorably impartial, 'these nursing fathers of the Commonwealth' treated 'some of the most sincere and orthodox Christians, according with them, even in "the mint, anise and cummin" of all forms, or rejection of forms, except this single one of pædo-baptism.' (Savage's Winthrop, ii. 174, *note.*)

Belknap could dispute Hutchinson about the quarrelsomeness of the Puritans in Holland, and he certainly was any thing but a friend to the English 'Babylon.' Yet he does not hesitate to admit, that the Puritans had been but a short time in this country before they *outstripped* their 'dear mother' in the art of parental subjugation. (Farmer's Belknap, i. 43.) He soon after says, 'The Anabaptists, fined and banished, flocked to that new settlement, and many of the Quakers also took refuge there, so that Rhode-Island was in those days looked upon as the drain or sink of New-England.' (Farmer's Belknap, i. 47.†)

With these premises, let us now contemplate the opening of a scene, which, says Mr. Savage, with manly and yet pitying candor, is regarded 'with painful emotions,' even by those who hold the Puritans 'in the highest veneration.' (See his excellent note, Wint. ii. 174.) Their 'battery of insinuations and assertions,' as he graphically calls it, is levelled against that inconsiderable body, from which 'no danger could be rationally apprehended.' They are styled in their classic nomenclature 'incendiaries of commonwealths,' 'infectors of persons in *main* matters of religion,' 'troublers of churches in all places where they have been,' and are charged with fraudulently concealing‡ their heresy, 'as other heretics used to do,' and the conclusion of the whole affair is, that they must decamp from the colony without delay — banishment is the gentlest mercy they had any right to expect, for (thus their opinions were literally denominated, see Anc. Charters, &c. 120) such 'damnable heresies.' (See the law against the Baptists in Hazard, i. 538, Benedict's Baptists, i. 359, Knowles' Memoir, 201.)

Soon after this law was enacted, a poor fellow who had led a lazy, thriftless life, and had few of this world's goods to make his bed more downy or his path more flowery, was wrought upon by the preaching of the Baptists, and professed a belief in their tenets. *There*upon he refused to let his infant child receive baptism, and *where*upon he was arraigned before a court of Puritan 'High Commission,' and commanded to abdicate his domestic patriarchate. But poor though the unlucky wight might be in filthy lucre, he was not deficient in that, which in his judges was matter for glorying, determined and dogged repugnance to constraining authority. He fully believed the *dictum* 'sanctified' by the zealotry of his time, that 'rebellion to tyrants is obedience to GOD.' So his undisciplined spirit must be initiated, in canonical order, into the method and the virtue of 'passive obedience and non-resistance.' His purse (unfortunate starveling!) was too lean for flaying, so, like compounding Shylock, they consent to take in lieu the 'pound of flesh.' He is speedily whipped, (probably with the 'corded' and 'knotted' scourge prescribed in his day for heretical pravity,) though he endured the cuttings of the lash as heroically as Bastwick did the abscission of his ears, (see Harris' Chas. I. p. 231,) and with equally unflinching honesty. But this might be borne rather more tolerably than the 'oil of joy' which Puritan commiseration poured into his bleeding wounds. 'He was very poor,' says Winthrop; 'so, as no other but corporal punishment could be fastened upon him, he was ordered to be whipped.' (Savage's Wint. ii. 175.§) And that was not all. It was then deliberately averred, (Mr. Bancroft had this in his eye, perhaps, but he did not see so honestly as even Mr. Felt, who, p. 233, says, Baptists were threatened with banishment, and in fact ordered to leave the colony '*unless they renounced their opinions*,') that this miserable offender 'was ordered to be whipped *not for his opinion*.' In the name of justice, for what then did they mangle his wretched body? Oh! his *opinion* required him to discountenance a ceremony which the magistrates, supreme in Church as well as State, had autocratically exacted. He declined obeying, and so he was punished, *not for his opinion*, but for *resistance to lawful authority*. Admirable dialectics! I wonder if they were learned in those countries where 'the holy Roman Church' is undisputed mistress, who says, that she never persecutes heresy, but that like a faithful parent she brings refractory children to the powers that be, who take them from her maternal arms, and deal with them as their wisdom dictates, while *she* is as pure of their blood as chastening Heaven. This inferencing (if I may make a word) has so genuine a savor of the temper and argumentation of the would-be 'mother of us all,' that one is more and more persuaded, there are those who, though *outwardly* most alien from her, are, *in matters below the surface*, her most sympathetic kinsmen.

> There is a generation that curseth their father,
> And doth not bless their mother.
> There is a generation that are pure in their own eyes;
> And yet is not washed from their filthiness.
> There is a generation whose teeth are as swords,
> And their jaw-teeth as knives;
> To devour the POOR from off the earth,
> And the NEEDY from among men. Prov. xxx. 11, &c.

And here, lest your sensitive and suspicious neighbor in the New-York Observer should think that I am again careering among the fond fancies of my miscellaneous brain, and making all these suggestions out of 'the whole cloth,' perhaps it will not be amiss to give your readers a slight picture of the temperament of the day, upon the subject of toleration. We must soon notice one whom our Baptist friends claim as *the father* of toleration in this country, and two or three quotations will reflect back influence on what has been said already, and be no unapt introduction to what is to come hereafter.

'I look upon toleration,' says President Oakes, (and the President of Harvard University, when a clergyman, is considered *ex officio* the *bishop* of Massachusetts,) 'I look upon toleration as the first-born of all abominations.' This was said by this *pontifex maximus* of Congregationalism on an occasion when he would not have spoken it, but as the organ of the laity also, viz. in an Election Sermon in 1673. Of course it was uttered long after 'Episcopal regiment' was restored in England; and it was therefore proved, by fair experiment, that even toleration was more deplorable than an 'anti-christian hierarchy.' (See Farmer's Belknap, i. 45.) On the same page, Dr. Belknap has a reference to an Election Sermon of Shepard, (and with the remark, that such a sermon 'may generally be accounted the echo of the public voice,') according to which 'it is shrewdly intimated, that toleration had its origin from the devil, and the speech of the demoniac who cried out, "What have we to do with thee? let us alone, thou JESUS of Nazareth," is styled, "*Satan's plea for toleration.*"' Your readers will, perhaps, wish to know whether this is the same Shepard who, said Laud, when rebuking him, 'shook as if he had been haunted with an ague fit, and, in his apprehension, by reason of his extreme malice and secret venom.' For the honor of human nature I am enabled to say, *not exactly*. And yet he was *his son*, and 'distinguished for his erudition, *prudence*, *modesty* and integrity.' (Allen's Biog. Dict. 690.) Eliot, in his Biog. Dict., calls this Election Sermon 'a constellation of wisdom, learning and faithfulness.' (P. 426.) Oh! the ineffable magic of names and places. In England, for a Churchman to withhold toleration is to exercise diabolical malignity: in America, for one to implore it of a Puritan is diabolical impudence!!

With a single quotation further from Hubbard I will rest. 'And indeed let the experience of *all reformed churches* be consulted withal, and it will appear, that disorder and confusion of the Church will not be avoided, by all the determinations, advice, and counsel of synods, or other messengers of churches, unless they be *a little actuated* by the *civil authority*. All men are naturally so wedded to their own apprehensions, that unless there be a coercive power to restrain, the order and rule of the Gospel will not be attended.' (New-Eng. p. 551.) Such is, without question, a fair and but too scanty exhibition (it could be enlarged indefinitely) of the sentiments of our honest exiles for conscience' sake. Such were the men whom the 'extreme malice and secret venom' of impracticable prelacy would not permit to roam about the land, lawless as the wind, and mildewing with their blasts of vain doctrine, whatever in Church or State was susceptible to their baneful deterioration.‖ Toleration! oh, it was their favorite and ever unworn theme, when they wanted to inflict their 'levellisme' (see the expressive term in Hutchinson's Collect. pp. 300, 301) in Church and State upon an audience in a cathedral, whose revenues they might as lawfully spoil as Israelites could Egyptians. But one was now approaching, who would make it a theme even for the meeting-house, and inflict it upon their own ears, in such strong and eloquent and penetrating words, that like some of old (Luke iv. 29) who professed greater *purity* than others, not a few 'were filled with wrath, and rose up and thrust him out of the city.' 'He, passing through the midst of them, went his way,' or 'Witch-hill,' or one of the summits of Tri-mountain,* might have told a tale to give the allusion exacter pertinence.

I cannot attempt a full sketch of Roger Williams. Mr. Bancroft has devoted many pages to him, and Professor Knowles has written his memoirs with pains-taking zeal and some fortitude, in a duodecimo of 389 pages. Mr. Knowles' book is well worthy perusal by all who wish the Baptist version of those vituperations, both legislative and ecclesiastical, written and spoken, ancient and modern, with which the Puritans and their champions have assailed the respectable, and now very extensive denomination, of which he was a member. Williams began life with, if possible, sincerer and more thorough Puritanism than his brethren. But coupled with their attachment to their customary dogmas in theology, he cherished some sentiments which augured unfavorably to their permanent ascendancy and prolonged intolerance. He was suspicious *e. g.* of certain meetings of the ministers, 'fearing they might grow in time to a presbytery or superintendency to the prejudice of the churches' liberties.' (Knowles, p. 56.) And he is not alone in this suspicion, particularly among his own denomination at the present day. Even now, it is apprehended, that voluntary meetings, meetings which *the churches* neither advise nor authorize, may usurp power which was never delegated, and sway an influence which will by-and-by be prejudicial. Williams probably knew by experience that ecclesiastics become, as it were, professionally positive, and if they appear to be, or profess to be, more exemplary than others in devotion, are apt to claim high consideration and undue immunities. Perhaps he therefore thought they should not associate in business conclave, but as the representatives *of churches*, or that some lay alloy should be mingled with them, to neutralize their tendency to domination. But he was not only jealous of cumulative power in ecclesiastics, he was deeply fearful of the stretch of prerogative in magistrates, who *might*, and, as the event proved most mournfully, *did* become lawgivers for a religious dispensation.† And here, no doubt, was the very core of his gangrenous heresy. Our union of Church and State hating ancestors reversed the adage, '*Cœlum non animum mutant qui trans mare currunt.*' They felt their minds 'new-opened' by the stirring and cleansing winds of this busiest of all atmospheres, and found that the power of the magistrate, if it might be exerted for *themselves*, was altogether a convenient and advantageous thing.

But Roger Williams would have none of it. *Suum cuique* was his uncompromising motto: Puritan frowns, menaces, anathemas and 'bloody tenets,' to the contrary notwithstanding. He is described as a truly mild and inoffensive man, conciliatory, forgiving, and liberal; but impracticable as an oak, under forceful tutoring, and bold as a lion to look into the very face and eyes of indignant and conspiring opposition. But he was unsustained, though beloved and honored almost to veneration, by a flock of which he was the pastor. He flies temporarily to Plymouth; after some time returns; is welcomed with eager and fond solicitude by his intimates; is harassed by his former foes, and at length compelled to take refuge in banishment from a storm whose 'floods' would have 'cruelly drowned' him. Yet, testifies Mr. Knowles, (p. 75,) and, so far as I know, *altogether without rebuke*, 'he was not accused while at Plymouth or at Salem, of any deviation from the established principles of the churches on points of faith, much less was there any impeachment of his moral character.' His departure from Salem 'in secrecy and haste,' in the dead of winter; his temporary sojourn at Seekonk; his warning from the governor of Plymouth to remove to a safer distance; his voyage in a canoe; his entertainment by savages less harsh than his Christian brethren; his wants, his sufferings, his perseverance and his patience, his steady piety and freedom even from the revenge of angry and abusive murmurs, form all together such a striking, and, as the term goes, romantic assemblage, as might 'point' more 'morals' and 'adorn' more 'tales' than 'a thousand and one' wild fictions. But I cannot dwell upon them, further than to refer to the volumes already mentioned, and to quote the following verses, descriptive of his condition at Providence, from Hopkins' History of that town. (See Mass. Hist. Coll. 2d Series, ix. 172.) Little as any fastidious reader may commend their poetry, it must be a dull heart which cannot be awakened by them to salutary sympathies. The verses were written in 1765.

> Nor house, nor hut, or fruitful field,
> Nor lowing herd, nor bleating flock;
> Or garden, that might comfort yield,
> No cheerful, early crowing cock.
>
> No orchard, yielding pleasant fruit,
> Or laboring ox, or useful plough;
> Nor neighing steed, or browsing goat,
> Or grunting swine, or foodful cow.
>
> No friend to help, no neighbor nigh,
> Nor healing medicine to restore;
> No mother's hand to close the eye,
> Alone, forlorn, and most extremely poor.

Such, then, your readers must remember, is the formal, and we might almost say, tragic beginning of the denomination of Baptists in our country. Roger Williams is the individual to whom they look up as their 'father of the faithful.' True, Williams was immersed by a Baptist layman,‡ and then took upon himself the prerogative of immersing others, and indeed, in after life, (though he had some rough words with the Quakers; see Savage's Winthrop, i. 41, 42, *note*,) seems to have grown almost a Quaker in his notions of all sacramental ceremonies; for he would not celebrate the Communion, or unite in it when celebrated by his brethren. (Knowles, p. 388.) Still the Baptists look up to him as, in this country, their chief corner-stone, (may no Christian body ever have a less worthy founder!) and trace in him, the origin, rise, and permanent establishment of their persuasion, to oppressing, persecuting, and banishing Puritans.

Aware of this, as well as a New-Englander must be, it cannot but seem a little curious, that so sensible and independent a man as Professor Knowles appears to be, should not hesitate to speak openly of Williams' manifold sufferings, and then, (for so it looks,) fearing he himself may not escape that unforgetting reprobation which must descend on all plain questioners of Puritan sanctity, should permit himself to soften and extenuate Puritan harshness, by the equivocal neutral epicene plea, that it was the result of indubitable *sincerity*. Surely, if there be any virtue in such a plea, it forms all Abp. Laud could ever want; for even Bancroft admits his honesty, as has been observed before, and Neal, (be it remembered to his honor!) that he was no Papist. (Grant's Eng. Ch. ii. 230, *note.*) Beyond a doubt, as Mr. Grant, (Eng. Ch. ii. 229–234) and Mr. Short, (Hist. Eng. Ch. ii. 129–135) effectually demonstrate, the former in particular, blunt, strait-forward honesty was a prominent characteristic of this unfortunate and heroic martyr to a Puritan thirst for sanguinary retaliation. His unsparing impatience of quirks and trickery, evasion and double dealing, which made him utter such hasty and sharp language in the presence of his reviler, Shepard, (a reviler like Mather in a religious diary,) and threw the warm blood of an open heart into his face, are no uncertain demonstrations of it. But who would not think it well nigh desperate folly, to attempt to bolster up the reputation of this hapless prelate, whose name to multitudes is a watchword for invective, by demanding consideration for his downright and unturning adherence to what he 'believed a solemn duty to GOD, to employ force, if necessary, for the "suppression" of "false doctrines;"' and, too, for his activity and energy in such suppression, because he thought, as he most conscientiously did, with the Puritan, 'that he who permitted error to be believed and preached, was chargeable with a participation in the guilt?' (See Knowles for the quoted words, p. 76.)

Mr. Editor, this argument about sincerity is a two-edged sword: it must be handled warily. Sincerity!—Cromwell boasted of it, and the autocrat of Russia glories in it. Glad enough would Prince Metternich be to find it a justification for a course of conduct which republicans might otherwise question: he could then forge a dozen 'holy alliances' with honorable impunity. Sincerity!—it is the first of all hobbies to the usurper, the despot, the radical, the infidel, the atheist. Abner Kneeland avowed, in his infamous paper, the firm, unabashed determination of many in this neighborhood, not to bow, *never* to bow the knee to a *spiritual* Divinity. (See S. D. Parker's argument, &c., valuable both for its reasoning and authorities.) Admit the sanction of sincerity, and you consecrate the blasphemous resolution of him and his desperate crew, to terminate, nay, as far as themselves are concerned, to annihilate the worship of a GOD. Admit it, and what ampler apology would the governor of Plymouth need for his exterminating malevolence, who, says Sewel, (Hist. Quakers, 224,) 'did not stick to say "that *in his conscience* the Quakers were such a people that deserved to be destroyed, they, their wives and children, their houses and lands, without pity or mercy."' Admit it, and Muretus, who eulogized the massacre of St. Bartholomew, will have something worthier than a brazen front to fortify him. Charles IX. need not have 'perished in agony and horror;' nor Catharine of Medicis, *patriæ communis Erinnys*, 'died, full of years and iniquities, unhonored and unmourned.' (British Critic, xvii. 73.) There probably never were sincerer devotees than the professors of two apparently most opposite creeds; one of whom brought Servetus to the stake, and the other bathed his dagger in the heart's blood of Henry IV. Oh! let us beware how we give a semblance of plausibility to a plea, which may prove murderous to all revealed religion, and bring upon it the persecutions of that system, which denies both the sovereignty and existence of GOD, which pronounces conscience a bugbear, and judgment a farce; which dethroning all justice, and virtue, and truth, from their rule over the universe, treats responsibility as a chimera, and, as history shows, ventures extremities, and riots in devastations, from which all other systems, even the hardiest of them, shrink with dread. Sincerity! Satan might plead it for his ambition.

But enough of this. Here, Mr. Editor, my self-quoting must cease, for though I thought I had written more, I can find no memorandum. This paper will be closed with a correction, which has been marked by me for some time, and which might have been noticed more formally, had not this paper been abruptly broken off.

Mr. Walsh, in his 'Appeal from the judgments of Great Britain,' is so over anxious to make a strong case for his countrymen, *on every count* of the indictment, that he suffers a treatment of his Roman Catholic brethren by the Puritans, to escape with very 'few stripes,' and says expressly, 'the religious ferment subsided in New-England *before* the expiration of the seventeenth century. Not an instance is to be found in her subsequent history of sanguinary or vexatious persecution for variations in opinion or worship.' (Pt. i. p. 51.) Whether he wrote this, after a candid and cool perusal of the history of New-England, during the seventeenth century, or in his vehement solicitude to repel Mr. Brougham, (who said in his Colonial Policy, that 'long after the mother country had relinquished *for ever* the arts of persecution, they found votaries in the constituted authorities of the Colonies; and the northern states, at the end of the seventeenth century, afforded the disgraceful example of that spiritual tyranny from which their territories had originally served as an asylum;') your readers can now, in some tolerable measure, judge for themselves. (See Appeal, p. 435.) In connexion with Mr. Walsh's singularly comprehensive declaration, that not even one *vexatious* persecution occurred in New-England after 1700, and as bearing upon the case of that denomination, whose treatment has formed the subject of this paper, I offer the following quotation from Mr. Benedict:—'Many were the oppressions and privations which our brethren suffered in this boasted asylum of liberty, UNTIL THE AMERICAN WAR,' (Hist. of the Baptists, i. 381.) Mr. B. then goes on to show, on the same page, that even *after* the war, these oppressions did not altogether cease, and says that Massachusetts 'disgraced' her 'State Constitution with an article to regulate religious worship and so on.'

One word as to the correctness of Mr. Brougham, on other authorities than my own, and I have done. Mr. Charles Purdon Cooper, in his speech for the Unitarians, in the case respecting Lady Hewley's Foundations, tells us that the *last* victims of the act *de heretico comburendo* suffered in 1611. (Sec. Edit. p. 35.) Now it was more than half a century after this, that the *last* victims of Puritanism suffered death, and its sanguinary executions were finally suspended only through fear of Mr. Greenwood's 'profligate tyrant.' Says Mr. Bozman, in his esteemed History of Maryland, (p. 197,) and after instancing some of the severities of the English government, 'but it will surprise the reader at this day, after reading these severe denunciations against the Puritans, unjustifiable indeed upon any other principle than self-preservation, and after a minute search through the pages of the best historians of those times, when he finds considerable difficulty in discovering ONE SOLITARY INSTANCE, where a Puritan was either burnt as a heretic, or hung as a felon, merely for his religion.' Mr. Lewis, in his laborious history of Lynn, has in one short and quiet sentence well expressed the nature of the persecutions suffered by Puritan ministers from the Church of England. They were not permitted, he says, to perform her services. This was on the principle of *self-preservation*, a principle which, Mr. Bozman says, can justify extreme severity. That the sentiment of self-preservation was the one which animated and can sanction the 'excesses' of the Puritans, is the argument of Mr. Bancroft: that the same sentiment pervaded the Church of England, and can be its apology with no less effect, is what we affirm with the most solid confidence, and here we rest.

May 7, 1835.

For the Churchman.

PASTORAL LETTERS ADDRESSED TO A YOUTH.

MR. EDITOR,—It so happened that, in paying a visit once to a brother clergyman, I stumbled upon a correspondence which passed between my friend and a young gentleman of his congregation, who, having been for some time from home for the benefit of medical advice, had been *pounced upon* by the keen-scented hawks of modern *evangelism*. Confirmed more and more in my faith as an Episcopalian from a perusal of this correspondence, I asked and obtained permission to copy the letters; and I now submit them to you for publication in the Churchman, in order that the youthful part of your readers may reap the same benefit from them that I have done; and be warned against "the wiles" of those whose unceasing cry is (strange to say!) the *anti-evangelical* exclamation of "Lo! here is CHRIST" in * * * *, "Lo! there in * * * *," "Behold him in the secret chambers of * * * *," behold him every where, in short, but in the pulpits of those who are the only persons really entitled to the designation of preachers of his Word; because they are sent, (see Rom. x. 15,) nay, sent by those to whom, eighteen hundred years ago, the great Shepherd and Bishop of souls said, "As my father hath sent me, so send I you;" and because "apostolical decency and order," (see 1 Cor. xiv. 40,) are outraged when men "hear without a preacher" thus regularly sent,—for every ambassador must be commissioned; and it is only "the ambassador for CHRIST," who, "as though GOD did beseech us through him," is permitted "in CHRIST's stead," to pray us, "be ye reconciled to GOD." R. D.

St. Augustine, E. F.

COPY LETTER, NO. 1.

My Dear M.—You cannot suppose that, as the clergyman on whose administrations you have hitherto been accustomed to attend, I have been an unobservant spectator of what has been passing at ——, or that I can have viewed with unconcern, the new spiritual guides whom, since your late visit to ——, you are not only desirous of listening to yourself, but of having all the household to listen to! That man or that woman, my excellent young friend, exists not, who prizes more highly than I do the devout affections which now animate your breast! To be a Christian "in deed and in truth," ought to be the aim of every son and daughter of sinful Adam; inasmuch as there is "none other name, under heaven, given amongst men whereby we must be saved, but the name of JESUS CHRIST of Nazareth;" and inasmuch as to be saved by him implies, that we have "our conversation in the world as becometh his Gospel." Hence do I feel an imperious call of duty to address you, and, ere it be too late, to point out to you what I must ever regard as the *chief desideratum* of Christians, viz. where and with whom, amid the discordant chaos of modern sects and parties, the means of grace are to be found in the way of our Saviour's own divine appointment; for otherwise as "all preaching is vain," so are all faith and practice vain also! I am none of those who would have the child implicitly to follow the footsteps of the parent, and to be a Papist, or a Protestant, an Episcopalian, Presbyterian, or Independent, merely because *he* or *she* chanced to be bred from infancy in one or other of these professions. But this I hold to be a duty imperative on every Christian, when arrived at the years of discretion, not to desert or even to doubt of the soundness of the faith in which he has been educated, until, after the strictest investigation and inquiry, he can lay his hand upon the heart and say, "This is not the faith once delivered to the saints;" here are not "the doctrine and fellowship of the Apostles," in which, after the example of the first Christians, my duty is "to continue steadfastly." To this you will naturally reply, Do you suspect me of having done this? Have you not, on the contrary, by my regular attendance (when able) at church, sufficient evidence that I am not dissatisfied with the Church in which I have been baptized and confirmed, and made partaker of the pledges of my Redeemer's love to me and all mankind? Alas! the time is not far gone by when your friends at ——, and elsewhere would have said the same! The progress of error is incalculable; while religious error has the additional impulse of being attended with so much self-complacency and mental satisfaction, as insensibly to lead us into courses which stern regard for truth and consistency of conduct only can prevent. Take, then, my dear M., the volume herewith sent, into your closet with you, and there peruse, with a mind intent upon God's truth, the treatise at page 382, entitled an "Essay on the Church:"* when, with the knowledge which I think I have of your head and heart, I anticipate such conviction on your part of the origin, nature, and use of the holy Catholic and Apostolic Church of Christ, (an article of our faith as essential as "the forgiveness of sin" and "resurrection of the dead,") as will yet, by God's grace, preserve you "from the craftiness of those who lie in wait to deceive you:" for having need that one "should teach themselves the first principles of the oracles of God," they are confessedly ignorant and insensible of the value of "the Church of the living God," termed by an Apostle "the pillar and ground of the truth." It is in the character of one who "watcheth for your soul, and must give an account," that I implore you, therefore, to give your best and unprejudiced attention to the arguments so plainly and so piously advanced by the learned Mr. Jones. They are such as may be evaded by spiritual pride and fanaticism, but never can be gainsaid by fair scriptural or historical research! Nor is your own immortal soul only concerned in the discussion; it concerns the family of which you are a member, since their future adherence to the faith and practice, the doctrine and the discipline of a sound branch of the Christian Church depends, in a great measure, on the conduct you are pursuing.

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* Here your readers will see that, to the last, I adhere to my original purpose, and yet many persist in believing me a wanton and unprompted *assailant*. My simple self-defensive purpose is here stated, expressly and precisely.

† That this is a fair representation of the opinions prevalent about Rhode-Island, that noble little State where religious freedom has always found a home, may be proved by the following quotation from Cotton Mather, a star of the first magnitude in the constellation of Puritan glory. 'Rhode-Island colony,' he says, 'is a collection of Antinomians, Familists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters, and *every thing but Roman Catholics and true Christians.*' (See Douglass' Summary, vol. ii. 110, 112.) The Plymouth Rock can be 'sanctified' with a whole conscience, while the foregoing is the baptism for the soil of religious liberty. But Rhode-Island has never been busy in her own praises, remembering, perhaps, the counsel of the sage. See Prov. xxvii. 2.

‡ This charge of concealment and trickery, it will be remembered, was one of the chief grievances complained of in the Puritans by Archbishop Laud. See his conference with Shepard. (Mass. Hist. Coll. 1st ser. vii. 43.)

§ Your readers must not forget, that this memorable instance of lenient commutation occurred in the days of John Endicott.

‖ Laud understood perfectly well the *ultimate* aim of the people he opposed. In a letter to Wentworth, Aug. 28, 1637, he says, 'You observe most rightly, that these men do but begin with the Church, that they might after have the freer access to the State.' (Strafforde, vol. ii. 99.)

* An ancient name of Boston. (Mass. Hist. Coll. 1st series, i. 256.) Witch-hill is memorable in the history of Salem.

† Witness, not to speak of other things, the case of Samuel Gorton. Gorton's '*Simplicity's Defence against seven-headed Policy*' has been lately published by the R. I. Hist. Society, so that the public will now have more than a *one-side* view of his case. In this volume, p. 92, Gorton distinctly avers they had 'show of nothing against us but only *our religion*.' Mr. Bancroft, however, says they never punished *opinions*; and 'sure he is an honorable man.'

‡ Mr. Knowles defends, with no mean ability, a point admitted by Episcopal Churches, i. e., lay-baptism, and well observes that *we* can have no possible objection to Mr. W.'s baptisms, as he received Orders in the Church of England. It is well for us to know that the Baptists believe lay-baptism valid. Pp. 166, &c.

I write strongly, my amiable young friend, because I feel an unusual interest in your case, and an ardent desire to see the zeal which animates you, "become a zeal according to knowledge." Wilfully to offend you in thought, word, or deed, is the last thing of which I am capable. Daily do I pray for your complete restoration to bodily health, and, permit me to add, "for your guidance unto all truth;" for, like its divine Author, "truth is the same yesterday, to-day, and for ever;" so that, of those who "heap unto themselves teachers having itching ears," an inspired Apostle hesitates not to say, that "they turn away their ears from the truth, and are turned unto fables." "Take heed, therefore, how you hear!" and believe me to remain your faithful pastor, friend, and well-wisher, both in time and eternity. * * *

NO. II.

To this it was replied, on the part of the young gentleman, That he was well convinced that, in thus addressing him, his pastor was actuated only by a sincere regard for his best interests—his eternal welfare; that so far from those interests being endangered by the conversation of those with whom he (the party addressed) had become acquainted, he could not help regarding them as valuable additions to his circle of friends; that so far from having any intention of deserting the Church which he had been hitherto accustomed to attend, he was satisfied—completely satisfied that the doctrine of the Protestant Episcopal Church is strictly conformable to the Gospel of our Lord and Saviour; yet, considering Episcopacy only as a *form of worship*, to which from infancy, he had been accustomed, he was convinced from the holy Scriptures, that believers of every denomination, who love our Lord Jesus Christ in sincerity, will be saved; that if it be the true God whom we worship, the *form* is of small importance; that knowing this, and knowing no more, his Bible true, he had no intention to perplex himself with *controversy*. On which account his pastor will not wonder that he had returned *the book unopened*, as he could assure him that *the form of worship* which he had been taught to respect, and which he preferred to every other, would not be forsaken by him. Concluding with thanks for his clergyman's fatherly prayers in his behalf, and with the assurance that, happen what will, he has naught to fear, for the eternal God is my refuge, underneath me are his everlasting arms, and his banner over me is love.

NO. III.

My Dear M.—As, when I wrote to you, the very last thing which I had in view was the involving you in controversy; so have I now no disposition to call in question your motives for returning unopened the essay which I sent to you. Permit me, however, respectfully to say, that during the long space of time in which, with great sincerity of heart, I have endeavored to discharge the duties of an Episcopal clergyman, I never met with a similar instance of—I will not call it *disrespect*—(for I most cordially acquit you of the most distant intention of such an act)—but of *alarm*, lest preconceived opinions, with party and personal attachments, should be endangered by my interference. In justification of this you say, "I know, and know no more, my Bible true." Well, but does not your Bible tell you, that "the unlearned and the unstable wrest the Scriptures" oftentimes "to their own destruction!" there being "things therein so hard to be understood," that the Ethiopian convert, when questioned by Philip whether he understood what he read from his Bible—replied with all the commendable honesty of truth, "How can I, except some one should guide me!" And, that the Bible announces a regularly commissioned order of guides, whose duty it is to warn the people against those who shall arise from amongst themselves, speaking perverse things, to draw away disciples after them? See St. Paul's address to the second order of the ministry, the Presbyters of the Church of Miletus. (Acts xx. 28,) "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." While to show the docile, the gentle, the easy to be entreated disposition of the members of Christ's flock, his Church on earth, the great Shepherd and Bishop (overseer) of souls, hath said, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." Now you kindly thank me as one of my flock, for my fatherly prayers in your behalf; but, my dear young man, would a little child have rejected, as you have done, a father's counsel? and when entreated to study, or even to read a lesson pointed out by fond parental regard, have said "No! I have little leisure, and still less inclination to perplex myself with controversy!" Your Bible must have informed you that it is the duty of those "who are sanctified by God the Father, and preserved by Jesus Christ, and called to contend earnestly for the faith once delivered to the saints:" (the English word agony is derived from the Greek word here used, and will serve to show you the strength of the expression.) But, can this earnest contest, this "good fight of faith" be maintained without a degree of controversy? Wherefore, if "to study to show myself a workman that needeth not to be ashamed, rightly dividing the word of God;" if this be to be charged with controversy, then must I plead guilty, but never shall I be charged, as your friends may insinuate, "with striving about words to no profit, but to the subverting" of my hearers! Aware, however, that I have now one to deal with who no longer sees, or wishes to see, things as I see them, I must forbear to give pain, where, if timely consulted, it would have been my delight to have given the pleasure of sound instruction! After, therefore, humbly pointing out to my dear young friend the erroneousness of his conception, for it is no Bible truth that "believers of every denomination, who love our Lord Jesus Christ in sincerity, shall be saved," I (however reluctantly) must take my leave, and forbear, unless my counsel be solicited, any more to intrude it.

Assuredly our blessed Saviour's own direct assertion to the contrary, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," &c. will show you the rashness of your decision. But, should it not, let me enlarge a little. St. Paul teaches us, (1 Cor. xii. 13,) that "as the body is one, and hath many members, so also is Christ; for by one spirit we are all baptized into one body," &c. This body, therefore, into which Christians require to be baptized, being called Christ, we cannot be members of Christ, or inheriters of the kingdom of heaven, without being members of that body of which Christ is the head, and in Scripture is called "the Church," for baptism being a visible ordinance, there must be a visible commission for its due administration, in terms of our Saviour's direct charge to the twelve Apostles,—"Go ye and teach (or rather make disciples to me of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c. And lo! I am with you always, even to the end of the world." Nor is this all; from the expressive similitude of a body, the Apostle argues, that, as a body cannot be a body unless it has members of different uses and stations, so God hath set officers of different orders in the Church, who, like the members in the body natural, have all one common life, and are under one common law of the Spirit, having their several duties so distinguished that there need be no more disorder or confusion in the body spiritual of the Church, than in the body natural! To be sure the primitive Church had "miracles," had prophecies," and "diversity of tongues," gifts no longer necessary; but the primitive Church had also regularly ordained "teachers, governments, helps," all of them as necessary now as in the Apostolic age! For without teaching and governing, and helping when there is need, no society did, or ever can subsist! These, therefore, must remain with us unto the end of the world. And the Apostle having declared that they are all set in the Church by God himself, it must follow that they are neither set by the people nor by themselves, but set by God in such a way that we may know the thing to be of God's doing. The Apostles were twelve in number, after the twelve patriarchs, who were heads of the tribes of Israel; and the disciples were seventy, after the seventy elders of Moses; while history incontestibly records, that during the first fifteen hundred years of the Christian era, in every church there was a bishop, presbyters, and deacons, answering to the high priest, priests and Levites of the Jews! For the Christian and Jewish Churches were *not two*, but a continuance of the *one* Church of God. And things were thus regularly constituted, because it is of infinite consequence to man that he should always be able to know, by certain outward marks and signs, "where and with whom," (as I said in my former letter,) "the gifts of God are really to be found." Baptism, for instance, is one of the necessary means of grace; it is the gift of God. No man can make it, or substitute any thing in the place of it, (although some would substitute other things for it if they were allowed.) What, then, my dear M., invariably takes place, when any man (or set of men) wishes to raise a party, and make a Church of his own? He depreciates baptism, he depreciates regular Episcopal ordination, he depreciates learning and all the signs and symbols of antiquity, and teaches you how you may do without them, by knowing, as you have been taught to say, this, and knowing no more, your Bible true! In other words, he leads you from outward means to inward feelings, and what enthusiasts are pleased to call *testimonies*; texts of Scripture are misapplied, and the evidences of Christianity all reduced to *personal experiences*, of which experience another person knows nothing, and in which the person himself may be, and often is, grossly mistaken. And what are the consequences? Lamentable in the extreme! For some think that they have this experience, these testimonies, and proceed with confidence to further errors. Others wish for them in vain, and not being able to perceive them, fall into despair, and sometimes destruction! They are left, as they suppose, without the witness which they were taught to expect, and therefore think that they are lost and undone. But the witness which the Scripture teaches, is that of faith and a good conscience. Faith is the witness to ourselves; and obedience, which is the fruit of faith, is the witness to others; in which doctrine there is no danger whatever. The people that troubled the Christian Church in her early days, began with setting up the Spirit, and decrying the order and authority of the Church. They boasted of superior gifts in praying, preaching, and converting; but St. Paul settled that argument for ever with the Church of Corinth. They were disputing and dividing themselves into parties, upon the reputation of their gifts; but the Apostle showed them, that although it was a good thing to have good gifts, there was "a more excellent way" of salvation, the way of peace and charity, without which all their gifts would be of no value in the sight of God! It signifies not, argues he, what I have, and what I understand; if I have not charity I am nothing! But "charity rejoiceth in the truth," the pillar and ground of which is that Church which, with its doctrine, its discipline, its sacraments, institutions, and orders, God hath appointed in the world. Do any of us then "neglect to hear the Church?" What says its divine head? "Let him be unto thee as a heathen man and a publican." You express yourself satisfied, completely satisfied, that the doctrine of the Protestant Episcopal Church is strictly conformable to the Gospel of our Lord and Saviour Jesus Christ; you cannot, therefore, fail to pray in the words of her excellent liturgy, *to be delivered from all false doctrine, heresy, and schism*. Yet of open and professed schismatics from the Church, you tell me, "that you cannot help considering them as valuable acquisitions to your society?" But what says your Bible of such associates? (Gal. v. 9.) "This persuasion cometh not of Him that calleth you—a little leaven leaveneth the whole lump." Wherefore writes St. Paul in another place, (Rom. xvi. 17.) "Now I beseech you, brethren, mark them which cause divisions (in the Greek schisms) and offences, contrary to the doctrine which ye have learned, and avoid them." If Mr. —— do not come under the above designation, then there is no such thing as schism to be found in Christendom. If they do, I trust, my dear young friend, you have too great respect for what I have quoted from your Bible to cast my words behind you, or to say, Thou bringest strange things to my ears. At all events, my duty is discharged. I have not failed to warn you, setting before you what I believe in my heart, and after long and mature study of the subject, to be the counsel of your God. If, then, you obey them that, in matters spiritual, have the rule over you, and submit yourself, they will give their account with joy and not with grief. If otherwise, oh! my dear M., what have I more to say, or what ought I to say to one who would turn a deaf ear to my earnest expostulation? "May the God of peace, that brought again from the dead that great Shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever." A petition, offered from the inmost heart and soul of him, who remains, with the utmost fervor of pastoral regard, your truly faithful, &c. &c.

This letter was most gratefully received by the amiable youth to whom it was addressed; who, listening to the counsel of his pastor, is now engaged in such a course of study as cannot fail to show him that it is his duty to withdraw himself from every brother that walketh disorderly, and not after the tradition which he receives from the great Apostle of the Gentiles, whose ordinance (or tradition) is, "We beseech, you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."

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* See "Works of the Rev. William Jones, of Nayland, Suffolk," vol. vi.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. IV.

POPERY AS IT NOW IS.

Having in the preceding numbers briefly run over the principal doctrines of the Romish Church, and shown how utterly they are at variance with all that we esteem "true, and pure, and lovely, and of good report," we will now retrace our steps and attempt to prove that Romanism has not altered; that the same corruptions are yet clinging to it as of old, although sometimes they may be cunningly concealed. This we shall endeavor to do by quoting from their own acknowledged authors.

On this subject, Protestants act as if they were willing to be deluded. They adopt the supposition, (contrary as it is to all experience,) that the Papist of the United States is a different being from the Papist of Europe. They seem to take it for granted, that the superstitious, bigoted, and degraded Romanist of the old world, as soon as he steps upon our shores becomes suddenly the enlightened and liberal advocate of freedom. They appear to have imbibed the belief, that the waters of the Atlantic, like the Lethe of classic fable, possess a magical charm! and that those who have passed over the ocean, attain a happy forgetfulness of those dark corruptions by which they were degraded in their own land. But the same principles of evil which were at work upon the character of the Romanist in Europe, are active here, and lead to the same results. Let us remember then that maxim—as applicable to religion as to any thing else—"*Cœlum non animum, mutant, qui trans mare currunt.*"

The truth which we shall first endeavor to prove is, that, "POPERY IS HOSTILE TO THE UNRESTRAINED READING AND CIRCULATION OF THE HOLY SCRIPTURES." There is no point which the Papists of this country are more earnest in denying than this: we shall see how much reliance we can place upon their assertions. "We do," say they, "permit the reading of *our* translation, by those who we think cannot be injured by it." The meaning of which is, that no one must read even the Romanist Bible without a permit from his priest: a liberty which we shall show is seldom granted, and *never* to the lower orders. The "little ones" of Christ's flock—those who most need the Scriptures—are the ones most carefully prevented from seeing them.

Their version of the Old Testament is called *the Douay*, and of the New, *the Rhemish Testament*. As we intend frequently to quote from this Rhemish Testament, we will give some account of it. T. Hartwell Horne, in his "Introd. to Study of Scrip." v. ii. p. 246, thus speaks of it—"In the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims; which was translated not from the original Greek, but from the Latin Vulgate. The editors, whose names are not known, retained the words *azymes, tunike, holocaust, pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark, that it was a translation 'which needed to be translated,' and that its editors 'by all means *labored to suppress the light of truth* under one pretext or other.'"

In the year 1816, an edition, including both the Douay Old, and the Rhemish New Testament, was issued at Dublin, containing a large number of comments, replete with impiety, irreligion, and the most *fiery* persecution.* That edition was published under the direction of *all the dignitaries of the Roman Hierarchy in Ireland, and about three hundred others of the most influential subordinate priests*. The notes which urged the murder and hatred of Protestants attracted the attention of the British churches; and to use the words of T. Hartwell Horne, that edition of the Rhemish Testament printed at Dublin in 1816, "corrected and revised and approved by Dr. Troy, Roman Catholic archbishop of Dublin, was reviewed by the British Critic, vol. viii. p. 296–308, new series, and its dangerous tenets, both civil and religious, were exposed."

"This publication, with many others of a similar character, produced so great an excitement in Britain, that finally several of the most prominent of the Irish Roman prelates were called before the English Parliament to prove their own work. Then, and *upon oath*, with all official solemnity, they peremptorily *disclaimed the volumes* published by their own instigation, and under their own supervision and auspices, as books of no authority, because they had not been *ratified by the Pope, and received by the whole Papal Church*."

We give this as an example of the facility with which the Papists can disown their own works when the interest of holy mother Church requires it. What faith can we have in the professions of men, who can be guilty of such open and unblushing knavery?

"Since that period, only *expurgated* editions are permitted to appear before Protestants. The original and suppressed editions are reserved for the initiated *faithful* only, who can obtain an order for that purpose from the vicars-general of the different Romish dioceses. European copies are constantly imported and *privately* sold to those Papists who can read, and who can purchase, or by any other means obtain the priestly dispensation to peruse them; and therefore, when the Roman priests are charged with thus implanting in the minds and hearts of their disciples all antichristian heresy, and perverseness and revenge, they deny the fact, and appeal to the ordinary mutilated Romish comments upon the Scriptures as their justification."

A few words on the merits and fidelity of this translation. It is of course intended to support their own doctrines. For instance, Matt. iv. 17, is thus rendered,—"Jesus began to preach and to say, do penance for the kingdom of heaven is at hand." St. Paul says, (2 Cor. vii. 9,) "Now I am glad; not because you were made sorry, but because you were made sorry to penance," &c. On Mark i. 12, is the following note—"Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example," &c. Now as the word *penance* necessarily implies the idea of sins committed, when applied to Christ it is little short of blasphemy. Specimens like this might be gathered from almost every chapter.

We now proceed to prove the assertion with which we set out, and we shall do it by a chain of evidence consisting of quotations from the Rhemish Testament—the index *librorum prohibitorum*, the bulls of popes—the declarations of bishops—and the speeches and writings of priests, both European and American.

1. The Rhemish Testament, published, be it remembered, in Dublin, A. D. 1816, and still privately circulated among "the faithful." In the preface, the translators, in giving their reasons for publishing the work, speak thus—

"Which translation we do not for all that publish, upon *erroneous opinion of necessity*, that the holy Scripture should always be in our mother tongue, or that they ought, or were ordained by God to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language: or that they were not often, through man's malice and infirmity, *pernicious and much hurtful* to many: or that we generally, and absolutely deemed it more convenient in itself, and more agreeable to God's word and honor, or edification for faith, to have them turned into vulgar tongues, than to be *kept and studied only in the ecclesiastical learned languages*. Not for these, or any such like causes, do we translate this sacred book, but upon special considerations of the present time, state, and condition of our country, unto which divers things are either necessary or profitable and medicinable now, that otherwise, in the peace of the Church, were *neither much requisite, nor perchance wholly tolerable*." (P. 9.)

The whole meaning of which is, that they do not think there is any use in having the Scriptures in the vulgar tongue, on the contrary God's word may be "pernicious and much hurtful;" they therefore would not publish it if they could help it, but are obliged for fear the people will read Protestant Bibles.

Again—speaking of that canon of the council of Trent which forbids the free reading of the Scriptures, they say—"Whereupon, *the order which many a wise man wished for before*, was taken by the deputies of the late famous council of Trent in this behalf, and confirmed by supreme authority, that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express license thereunto of their lawful ordinances." (P. 10.)

Again—they thus express their lamentations for those good old times, when the Bible was locked up in the dead languages. "The poor ploughman could then, in laboring the ground, sing the hymns and psalms either in Roman or unknown languages, as they heard them in the holy Church, though they could neither read, *nor know the sense, meaning, and mysteries of the same*." (P. 10.)

How wonderfully edifying this must have been!

Again—while they admit the fact of refusing the Scriptures to the people, they deny the motive imputed to them. "The wise will not regard what some wilful people do mutter, that the Scriptures are made for all men, and that it is of envy that the priests do keep the holy book from them, which suggestion cometh of the same serpent that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *knowledge falsely so called*." (P. 12.)

Again—they thus charge all the errors of the age upon the remissness of ministers in not enforcing those rules which forbid the circulation of God's word. "If our new ministers had had this cogitation and care that these and all other wise men have, and ever had, our country had never fallen to this miserable state of religion, and that under pretence, color and countenance of God's word: neither should virtue and good life have been so pitifully corrupted in time of such reading, toiling, tumbling, and translating the book of our life and salvation." (P. 13.)

But let us pass on to the text itself, and see in what manner they manage to evade its plain exhortations. On John vi. 39, "Search the Scriptures," &c. is the following note, intended to disparage the reading of the Bible. "He reprehended the Jews, that reading daily the Scriptures, and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be Christ their king, Lord, life, and Saviour. For the special masters and scribes of the Jews then, were like unto our heretics now, who be ever talking, turning and shuffling the Scriptures, but are of all men most ignorant in the deep knowledge thereof."

On Acts xvii. 11, the Bereans "daily searching the Scripture," the comment speaks thus—"The heretics use this place to prove that the hearers must try and judge by the Scriptures, whether their teacher's and preacher's doctrine be true, and so reject that they find not in the Scriptures, as though here the sheep were made judges of their pastors, the people of their priests, and men and women of all sorts, even of Paul's doctrine itself; which were the most foolish disorder in the world."

Such is the general tenor of the doctrines inculcated on Romanists by this volume. But we have already extended this number far enough, and must therefore defer the citation of other authorities until next week; when we will endeavor to resume the subject and continue our proof of the fact, that the command of the Romish Church, to those who are groping their way on in darkness, is, "Search not the Scripture." GROSTETE.

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* A copy of the genuine Rhemish Testament having been obtained, it was reprinted, (through the recommendation of more than *one hundred Protestant ministers*,) by Leavitt & Co. New-York, 1834. The quotations here made with regard to the history of the work, are from the "Introductory Address to Protestants," prefixed by the American Editors. It is a work which well deserves the perusal of every one, who wishes to see "a genuine, minute, and strikingly exact portraiture of the Papists, delineated by their own master artists."

For the Churchman.

THE CATHOLIC DIARY *versus* GROSTETE.

We regret that our articles have so moved the gentle spirit of the Editor of the Catholic Diary, that he has thought it necessary to devote *three columns* of his valuable paper to a consideration of them. From this mass of verbiage we have endeavored to winnow out the few ideas, and will give a brief reply to each of his objections.

1. He complains that although we promised to substantiate our assertions by *standard Romish writers*, yet we quote Protestant authors, such as Mosheim, Waddington, &c. If he will look over our numbers, he will find that among the eighteen doctrines set forth, he cannot point to one which is not supported by quotations from *standard Romish writers*. In addition to these, there is sometimes a reference also to some Protestant ecclesiastical historians, to explain the nature of a corruption, or to show its want of antiquity. Hallam and Von der Hardt, (whom he particularly mentions,) are referred to only to prove an *historical* fact—the actual existence of that canon of Trent which forbids faith to be kept with heretics.

2. He refers to our mention of Daniel's Opuscula, and with the most innocent simplicity, (we should rather say, the most glaring ignorance,) asks "What Daniel?" We will enlighten him. Gabriel Daniel was born at Rouen, in 1649. He was educated there in the college of the Jesuits, and afterward became an instructer in that institution. He was invited to Paris to take the office of librarian in the house of the order. Of the Jesuits, he was a zealous defender, and wrote in their justification, in answer to Pascal; the title of his work was, "Entretiens de Cleanthe et d'Eudoxe sur les Lettres Provinciales," for which he was highly applauded by the brethren, but which did not produce the effect desired. Another celebrated work of his, "Le Voyage au Monde de Descartes," has been translated into Latin, Italian, and English. His most famous work, however, is the "Historie de France, depuis l'Establishment de la Monarchite Francoise," published in 17 vols. in 1756. Besides these, he wrote many other theological, philosophical, and critical works. Mosheim thus speaks of him, (Eccl. Hist. vol. iii. p. 370,) "Against this terrible adversary," (Pascal,) "the Jesuits sent forth their best geniuses, and among others, the very eloquent and acute Gabriel Daniel, who himself admits (Opuscula vol. i. p. 363,) that most of the answers to the book by the Jesuits, were unsatisfactory."

Now, here is one of the most celebrated writers in the Papal Church, and the chosen champion of the Jesuits, and yet, the learned Editor of the Catholic Diary is ignorant of his very name, and is obliged to ask a Protestant, "What Daniel?" Proh pudor!

3. He speaks of the quotation from the *glossa*, and asks, What glossa? Who is the author? &c. The reference was thus given—*Glossa, cap. 4. Extrav. Johannis xxii.* He seems not to have read the last half of the sentence, and his sight must have failed when he came to the name of John xxii.; *his own infallible Pope John*. On some occasions *ignorance* is not only *bliss*, but *security* likewise. But lest he should also ask, What is the meaning of *Extrav. Johannis xxii*, we will tell him. "Extravagantes," is a part of the canon law, containing divers constitutions of the popes, not included in the body of the canon law; whence the name *extravagantes*; "quasi extra corpus juris vagantes." The *extravagantes* are divided into two parts; the first contains twenty constitutions of John xxii., and the second, other later constitutions of the said John and his successors. John xxii.'s *extravagantes* are to be found in the "corpus juris canonici," to which we refer the Editor.

4. He complains, that in giving the sentiments of the Jesuits, we quote, among other authorities, Arnauld and Pascal, who, *although Papists*, (mark that!) were Jansenists, and therefore the "bitter and relentless enemies" of the Jesuits. Indeed! Indeed! Why *the* unity *of the one holy Catholic Church*, has always been a favorite topic with the Editor of the Diary, and divers times and oft, his sympathies have been expressed for poor Protestants, because they were cut up into sects, and had no unity. And yet we learn, to our astonishment, that within the very pale of the one holy Church, there are two parties, the "bitter and relentless enemies" of each other. Shocking! Why, we have nothing like this among Protestants. If we differ on particular points, we do it amicably. We have too much religious feeling—too much of the spirit of Christianity, to be the "bitter and relentless enemies" of each other, particularly when we are *members of the same Church*. Verily, our faith in the *unity* of Holy Mother Church begins to waver! Will the Editor, in return for the information we have given him, enlighten us on this point?

In conclusion, we entreat him to *keep cool*, for this, with him, is only "the beginning of troubles." We have but just *commenced* commenting on the errors of his Church. We shall go on "bringing to light the hidden things of darkness," until our readers shall confess, that the form of corruption which we unveil before them, is one, which "to be hated needs but to be seen."

GROSTETE.

For the Churchman.

THE ORIGIN OF THE CHINA MISSION.

A little less than four years ago there connected himself with our General Theological Seminary one who was then as much distinguished by peculiar traits of character as he afterward was by the manner in which those traits were hallowed by the influence of divine grace. Not that he was at that period devoid of those views of himself, sin, and God, which are essential to a Christian: no! far different was the fact. He knew full well that he was a sinner, that he could do nothing good of himself, that the wrath of God hangs over the children of disobedience, and that for him, as for all others, there was but one name through which he might be saved, the name of Christ. But the providence of God rendered these views clearer shortly after he joined the band of aspirants to the sacred office. One of the most powerful instruments in effecting this end was the Missionary Association of the institution to which it was his privilege to belong. Did time permit, it would be a pleasing duty to stop here and show how the cause of missions and personal piety necessarily aid each other: but such an argument would carry us too far from our present object, and is, besides, in a great measure unnecessary, since those who peruse this brief sketch will very generally admit the truth of the position.

The young man whose story we are relating was not long in perceiving how much he was indebted to the humble, yet effective Missionary Association of the Seminary, and therefore spared no exertions in promoting the great objects which it has in view. While thus engaged he became deeply impressed with the wants of the Heathen in foreign lands. Many and earnest were the contests in his bosom between inclination and a somewhat obscure sense of duty. Each day brought to him new struggles and increased dependence on God; for he knew that he was agitating a question to which God alone could furnish him a sufficient answer. He prayed. Yes, even when his watchful brethren around him had closed their eyes in sleep, he sent his glowing prayers to heaven for light. Were those prayers answered? Who could doubt that supplications, whose every word was winged with earnestness, and whose every petition was interwoven with faith, were heard? Yes, they *were* heard. All doubts were removed. Where but lately he saw only dark clouds, by the clear lights of reason and conscience he now descried the index of duty: it pointed but one way; into that way he prepared to enter. He pledged himself to convey those glad tidings to China which his Saviour brought to earth, and thus, without intending it, connected his own history with that of the noblest undertaking of our Church.

Has example had its appropriate effect: for when was there such an example without its influence? A classmate stepped forward to aid him in his noble work; and with him received holy Orders, only to plant the standard of the Cross within the walls of civilized yet heathen China. Would that it were consistent with our purpose to turn aside and describe minutely the meeting at which these brethren parted with the Missionary Association from which they received their first missionary breath. Then might we tell of the mixed feelings with which the future ministers of our Church looked and listened to the two who were soon probably to give themselves to a foreign land. Exultation was the first emotion experienced, because there rose full in view the good which was to be done by their zeal and devotion to the Seminary in which they were educated, to the Church of Christ, and though last, not least, to the perishing souls of men. But how changed were the feelings when he who had been the instrument of Providence in beginning the enterprise, rose to bid his brethren adieu! To some, even then, the hand of death seemed laid upon his pallid cheek, and all could not but feel that such *might* be the case, who saw him choking with emotion, and, amid a flood of tears, scarce articulating "Pray for me, brethren; pray that my health may be restored: God is my witness I ask it not for myself—I ask it for China." We will not stop to describe the gush of feeling which ensued. Suffice it to say that many a manly countenance was turned away to hide the glistening signs of sympathy and affection.

A few short months ensued and Augustus Foster Lyde was numbered among the dead. Sorrow for our loss was our primary emotion; apprehension for our missionary cause the result of our first reflection. Soon, however, we recollected that God is often most kind when he seems most to frown: we therefore took fresh courage and patiently awaited the day when the affliction which the Church had experienced in the removal of our brother, would bring out others to imitate his example, and devote their lives to extend the Gospel to 360,000,000 of immortal souls. The time has come. The Rev. Mr. Hanson, a graduate of the Theological Seminary at Alexandria, has united with the Rev. Mr. Lockwood in his exertions in behalf of China, and but a few days will transpire before these representatives of our two principal "schools of the prophets" will have embarked on board the vessel destined to convey them to the scene of their future labors.

Nor are these all who have pledged their efforts to the land of Confucius. At least two more of the students in our General Seminary, wait only for the termination of their necessary preparation to join their elder brethren on that distant shore.*

It was important to gain one point—an interest on the part of the Church in this enterprise. And that that has been secured we are assured by the meeting in the Church of the Asension, held on the evening of the third Sunday after Easter. There was too much deep feeling there manifested, and the contributions which have resulted from it have been too liberal, to induce any other conclusion than that our people *will* sustain their China Mission.

Where was the commencement of this magnificent and now promising undertaking? The previous detail answers the question—in the Missionary Association of the General Seminary of our Church; for that communicated its spirit to *Lyde*; he solicited the adoption of the station of our Domestic and Foreign Missionary Society, and that step, with his own example, called forth all who are now going to the field. C. R.

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*There are several other students in the Seminary who hope to be employed in different stations abroad.

For the Churchman.

Mr. Editor,—A copy of Morrison's Chinese and English Dictionary, in seven volumes royal quarto, is now in this city; the only complete one probably that has ever been in this country. Where is the liberal friend of Missions to China who will place it in the Students' Alcove in the library of the General Theological Seminary? M.

THE CHURCHMAN.

SATURDAY, MAY 23, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

GOD'S MERCY TO THE POOR.

Every reader of the Bible has been struck by the expressive metaphor, "*A sweet savor unto the* Lord." It is remarkable that this expression is applied in the law of Moses to burnt-offerings and peace-offerings, but never, as a general rule, to sin-offerings. The former, as expressions of simple and entire trust and of pure benevolence, may naturally be supposed to be acceptable to the Divine complacency; the latter, involving the exhibition of guilt, were calculated to awaken different sentiments. To this general usage there is one exception, and that is in the case of the sin offering for the poor. Of this sacrifice is said, (Lev. iv. 31,) what is said of no other sin offering, "The priest shall burn it upon the altar *for a sweet savor unto the* Lord." "The reason of which," says Bishop Patrick on the place, "I am not able to give, unless it were to comfort the lowest sort of people with the hope of God's mercy, though their offering was mean in comparison of those offered by others." If this criticism is just, it presents us with a beautiful instance of the Divine compassion for the poor. Their temptations and discouragements are peculiarly great, but the prayer of faith and penitence which they breathe ascends, in a pre-eminent sense, as a "sweet savor" unto Him who makes his dwelling with the lowly, and despiseth not the broken and the contrite heart. Our Saviour expressed a similar encouragement in his gracious approbation of the widow's mite, and in the benignant assurance, "*To the poor the Gospel is preached*."

MINISTERIAL AND CHRISTIAN RESPONSIBILITY.

It is a common sentiment that when a minister sins he contracts greater guilt than would a private individual by the same action, and that the guilt of sin in a professed Christian is greater than in one of the world. This sentiment seems to receive a divine sanction from one of the institutes of Moses. In making expiation for his own sin the priest was directed to "*sprinkle of the blood seven times before the altar*." This was a very solemn act, not only from its own nature but from the number of times which it was repeated, the number seven being one of singular importance and significancy. From its great solemnity, it was used when expiation was made for the whole congregation, but with this single exception, it was peculiar to the piacular offerings which were made for the sins of the priest, and was never practised in the similar offerings made for private persons. This seems to be an intimation that the same offences are regarded by God as more heinous in the priest than in the people. [Bp. Patrick on Lev. iv. 6.] That this regulation was not arbitrary, but founded on principles of natural right, may be inferred from the common sentiment of mankind, which visits the offences of ministers with peculiar indignation. There seems to be no reason, therefore, why the moral conduct of the clergy and laity of every age should not, under this divine sanction, be judged by the same relative standard. Extending the principle, and taking the fact in its typical sense, we may say that the same offences are regarded by God as more heinous in true Christians than they are in those who are not Christians. They who are set apart from the world, and called to be kings and priests unto God, are invested with peculiar privileges, and their deviations from duty are aggravated with peculiar guilt.

History of the Reformed Religion in France. By the Rev. Edward Smedley, M. A., late Fellow of Sidney Sussex College, Cambridge. In three volumes. New-York: Published by Harper & Brothers, 1834.

We recommended this book last week to the attention of our readers. Probably they will form a fair opinion of it by reading two or three short extracts from the first chapter.

TRIBUTE TO THE VAUDOIS BY LOUIS XII.

"Louis XII. indeed, some time before the epoch at which our narrative will commence, had paid a distinguished tribute to the moral excellence of the Vaudois; when having been stimulated to their extermination by the bigotry of Pius III., he wisely and generously first instituted an inquiry into the habits of the accused. The result of that investigation demonstrated the pureness and inoffensiveness of the mountaineers; and the king swore by all the saints that, notwithstanding their heresy, they were far better men than either himself or any of his other subjects. The same prince at one time also had been forward in expressing detestation of the tyranny of the Pontificate, and a fixed resolve that it should be overthrown; and *Perdam Babylonis nomen* was the legend of a golden coin which he struck at Naples, in the heat of

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his contest with Julius II. But they were civil interests and secular rights alone which he regarded; and no doubts as to religious truth can be discovered in either of these transactions. The Vaudois might be guileless and virtuous after their fashion; but nevertheless they were heretics; the Pope was a monster of temporal ambition, whom, as such, it was the policy of the kings of the earth to restrain; but the Babylon which Louis vowed to destroy was not the spiritual Babylon, *Babylon the great, the mother of harlots and abominations, drunken with the blood of the saints and the blood of the martyrs of* Jesus. The monarch of France was fully prepared to strip Rome of her *fine linen, and purple and scarlet decked with gold, and precious stones, and pearls,* but he was not equally prepared to *come out of her himself, and to invite his people also to come out of her, that they be not partakers of her sins, and that they receive not of her plagues.*"

OPINION OF THE SORBONNE ON INDULGENCES.

"Again, when Tetzel, by dint of frontless assurance and false Latin, was replenishing the treasury of the Vatican, and cheating simple-hearted sinners into a fancied barter of salvation for gold, it was not against the flagitious doctrine of indulgences in general that the faculty of Paris lifted its cry; but against a single proposition, which affected the balance of accounts, and the value received in this retail huckstery for souls. 'Whoever,' says an ancient canon revived for the immediate purpose, 'whoever drops a *teston* into the coffer for the crusade, in behalf of a soul now in purgatory, delivers that soul, so that it infallibly proceeds at that very moment to paradise. Therefore, by paying ten *testons* for ten souls, or a thousand *testons* for a thousand souls, all those souls respectively, without doubt, pass directly to paradise.' This proposition, said the assembled doctors, is false, scandalous, rashly asserted, and to be rejected for peace of conscience' sake. But mark the rule which they substituted in its stead. 'It is not infallibly certain that all souls indifferently which are in purgatory, upon payment of ten sols sterling into the coffer for the crusade, immediately, and without doubt, pass into paradise. The question must be referred to God, who accepts according to his pleasure the treasure of the Church, applied to the aforesaid souls.' This proposition, we are assured, is true, consonant with the opinions of all doctors of law, both human and divine, and affording encouragement to the piety of the faithful."

A THEATRICAL EXHIBITION.

Francis I. and the French court, from motives of policy, adhered to the Pope, but the absurdities of Popery, and the perplexity in which the Vatican was thrown by the progress of the Reformation, afforded materials of ridicule which the wits of the day were forward to improve, and the monarch was not unwilling to sanction.

"In 1524 the King himself was present, and did not refuse to smile at a light interlude represented in one of the saloons of his own palace; the plot of which, as it has been handed down to us, could scarcely be agreeable to any very zealous Romanist. In this *tragedy*, as it is strangely termed, when the curtain drew up, the Pope appeared seated on a splendid throne, crowned with his tiara, and encircled with a throng of cardinals, bishops, and mendicant friars. In the middle of the hall was a huge pile of charcoal, smouldering, and scarcely betraying any sign of the flame which lurked beneath, till it was approached by a venerable grey-haired man with a mask imitating the features of Reuchlin. At first he appeared as if alarmed at the unexpected sight of the large and brilliant company of ecclesiastics: but speedily recovering himself, he addressed them on church abuses and the necessity of reform; and then, approaching the embers, he roused them with his staff, and revealed the glowing charcoal underneath. As Reuchlin withdrew, Erasmus entered, and was immediately recognised by the cardinals, with whom he seemed on terms of old acquaintance. In his speech on the diseased condition of the Church he did not probe the wound to its core, but smoothed and mitigated its virulence by mild and lenitive applications, not declaring himself avowedly for either party, deprecating any sudden change in matters of so deep a moment, and strenuously recommending time as the most able physician. When he sat down behind the cardinals they paid him distinguished attention, evidently dreading his opposition no less than they coveted his support. Next appeared a true counterpart of the Talus of Spenser, a man all iron, both in body and soul. He was intended for Hutten, and bursting out into a furious declamation, he taxed the conclave, which he set at nought, as the authors of all corruptions in religion; and openly denounced the Pope as Antichrist, the ravager and destroyer of Christendom. Seizing a pair of bellows he hurried to the embers and blew them violently into a flame so fierce as to terrify the holy college. While, however, he was still blowing and fuming, he fell down dead on the spot; and the cardinals, suppressing all marks either of grief or joy, carried him away without any funeral service. Lastly, entered one in motley, whose monkish garb declared him to be Luther. Like a second Isaac he bore a pile of logs upon his shoulder, and cried out, "I will make this little fire shine through the whole world, so that Christ, who has well nigh perished by your devices, shall be restored to life in spite of you!" Then, tossing the logs upon the charcoal, he kindled them into a blaze which illumined the whole chamber, and seemed to shine to the very uttermost ends of the earth. Thereat the monster of a monk (*monstrosus cœnobites*) broke hastily away, and the Pope and cardinals, quaking with fear, thronged together in close deliberation.

Then the Pope, with many tears, demanded assistance and advice in a short and piteous speech. When he had concluded, up rose one of the mendicants, a round, big-bellied, and sleek-headed little brother, who proffered ready aid to the Pontiff. The holy father's diploma, heretofore, he said, had constituted the members of his order defenders of the true faith, and inquisitors into heretical pravity. If St. Peter would but a second time rely upon them, and place all the burden upon their shoulders, they would pledge themselves to carry the matter through to his entire satisfaction. The cardinals hailed this proposal with acclamations, and urged upon his Holiness that those men who had dealt so well with John Huss at Constance, were of all others the most fit agents whom he could select for the present dangerous crisis. "Brethren," said the Pope, addressing the mendicants, "if indeed you will repeat your great work as at Constance, boundless are the rewards which you may expect. Your fourfold order shall no longer wear rags, but be richly dressed, ride on horses and in litters, throw purple robes on their shoulders, carry mitres on their brows, and be fed moreover with the fattest bishopricks. Go and prosper; stay our falling dominion, and for the safety of us all first extinguish this fire, kindled the Lord knows how." The friars, at the word, hurried to the flames, and pouring on them a vast quantity of neat wine, raised them at once to so fearful a height that the whole conclave was stupified, and the mendicants themselves fled with terror. When the cardinals had recovered a little, they addressed a supplication to the Pope. "Most holy father, to thee is given authority both in earth and heaven; quench the fire with thy malediction that it may not overpower us. We know that there is not any element in creation which must not subside at thy word. Heaven and earth obey thee: at thy bidding even purgatory absolves or retains the souls of the departed. Wherefore, by thy saintly office, attack this fire with sound anathemas, lest we become a bye-word and a reproach." "Cursed be he," was the Pope's apostrophe, in consequence, to the fire, "who lighted thee! Darkness overcome thee; night surround thee, that thou mayest no longer burn! May he who piled thee with fuel be stricken with the sores of Egypt, incurably, in his lower bowels. May God strike him with darkness, and blindness, and madness, so that he may fumble in noonday, even as a blind man fumbles in his night!" When the hapless Pope discovered that the fire was insensible to his curses, and that he was powerless against the elements, he expired in a paroxysm of rage, and at the sight the whole assembly broke up, convulsed with laughter.

LANGUAGE APPLIED TO THE SAVIOUR.

Under this head we sometime ago expressed our disapprobation of the expression of Watts, "When God the mighty Maker died." Dr. J. L. Wilson has published a letter in the last Christian Intelligencer designed to justify the expression. Referring to the Churchman he says:

> Will he be so good, then, as to say in plain English, what he means by "a pure theology?" Will he say plainly whether Jesus of Nazareth is "God the *mighty maker*" or not? Will he show us, from the Scriptures, *who it was*, that, "being found in fashion as a man, humbled himself and became obedient unto *death*, even the *death* of the cross?" Will he tell us *who it was* that said, "I am the FIRST and the LAST—I am he that *liveth* and *was dead?*" In the meantime I beg leave to vary the question, so as to take the affirmative side myself I dislike the task of proving a negative. Let the question be this, *Are the words* "God the mighty maker died," *authorized by the language of Scripture?* This I affirm. What say the Scriptures of truth. "God was manifest in the flesh"—"The word was God"—"The word was made flesh and dwelt among us"—"No man hath ascended up to heaven but he that came down from heaven, the Son of Man which is heaven"—"Now he that ascended, what is it but that he also descended *first* into the lower parts of the earth? *He* that *descended* is *the same also* that *ascended up* above all heavens, that he might fill all things"—"We speak the wisdom of God in a mystery—which none of the princes of this world knew, for had they known, they would not have *crucified* the Lord of Glory." "Feed the Church of God, which he has purchased with his own blood."—"Hereby perceive we the love of God, because he laid down his life for us."
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> What more proof do you ask? If the Scriptures declare that the FIRST and the LAST was *dead*—that they *crucified* the Lord of Glory—that God *purchased* the Church with *his own blood*—that God laid down *his life* for us—are "such expressions as 'God the mighty maker *died*,' equally revolting to pious feeling, and unauthorized by the language of Scripture?" So says the Churchman. And after making this unfounded assertion, he congratulates himself that the hymns and formularies of his Church (Unitarian like,) recognise nothing more than a *suffering man* upon the cross!

Our answer is that the Scriptures represent Jesus of Nazareth to be neither simply God nor simply man, but God and man *in one person*. Whatever, therefore, he either did or suffered, he did or suffered not as God separately considered, nor as man separately considered, but as Jesus Christ. It is therefore incorrect to say that we recognise nothing more than "a suffering man upon the cross." He who suffered and died on the cross was Jesus Christ, who united the divine and human nature in one person. The verse of Watts, on the contrary, ascribes the suffering and death exclusively to God, and thus denies the union of the two natures in one person, and utters a sentiment which no considerate Christian, we should suppose, would sanction. The *relevant* texts quoted by Dr. Wilson, with one exception, contemplate the union of the two natures, and predicate actions neither of God separately nor of man separately, but of Jesus Christ. That exception is, "*Feed the Church of* God *which he hath purchased with his own blood;* and of this we think it enough to say that Griesbach reads, "*Feed the Church of the Lord,*" &c.

There can be no difficulty on this subject if all will be content to ascribe the passion and death of Jesus Christ to Jesus Christ, and then to stop. This, for our part, we are quite willing to do, and would advise Dr. Wilson and all others to do the same.

ST. EPIPHANIUS.

The Catholic Herald reprints the sketch of St. Epiphanius by our valuable correspondent Φιλαρχαιος, and at the same time expresses his regret that the readers of the Churchman could not have seen the translation of the passage in regard to St. Peter. It is thus given by the Herald: "*As is attested by the Prince of the Apostles, who was worthy to be pronounced blessed by the* Lord, *because the Father had revealed to him. But the* Lord *made him the first of the Apostles, the firm rock upon which the Church of* God *is built.*" We should like to know what the Romanist can find here which every Protestant does not find in the Bible? Who ever questioned the primacy of St. Peter? Who ever doubted that our Saviour said to him, "Thou art Peter, and upon this rock will I build my Church"? But what has this to do with the Pope of Rome, or his usurped authority? Before it can give any countenance to Popery, it must be proved, 1. that St. Peter was ever at Rome; 2. that he was bishop of Rome; 3. that his primacy consisted in a superiority of power or jurisdiction over the Church of God; 4. that added to this was a power to degrade temporal princes, whom he deems heretics, dissolve their subjects from allegiance, and transfer their country to the faithful; and 5. that this power was transmitted by St. Peter to the succeeding bishops of Rome. This is only a small part of what the Romanist very modestly takes for granted, and thus adduces the simple recognition of the primacy of St. Peter as a support for an unbounded despotism. We suppose the Herald will acknowledge Gregory the Great to be as good, and, as a reputed successor of St. Peter, even better authority than St. Epiphanius, and will therefore be happy to see his opinion as given by Bishop Bull in the following extract of a letter which he addressed to the Bishop of Meaux.

"The first place among the patriarchs of the Roman empire was given to the Bishop of Rome, that being then the seat of the empire.

"But some time after the seat of the empire had been translated to Constantinople, the Bishop of that See took the primacy to himself, pretending to be the universal bishop over the whole Catholic Church. This was the first time that pretence was ever set up. And your Lordship knows very well the opposition which was given to this by Gregory the Great, then Bishop of Rome; who told him, 'that the See of Rome had the preference to his in former councils, and yet that none of his predecessors, bishops of Rome, did ever assume to themselves such an arrogant title.' He compares the bishops to the sons of God, and says, that whosoever sought to advance his throne above these, did in that imitate the pride of Lucifer, and was the forerunner of Antichrist: and applies this to John, then Bishop of Constantinople, '*Cum se pene per orbem universum* ονκουμενον *patriarcham nominaret.*' [Who called himself the patriarch of almost the whole civilized world.] "Here was a *penè*, [almost,] so that it should seem as if he set himself up only as head over all the bishops in the Roman empire. We do believe that your Lordship, and the whole Gallican Church, will readily agree with this reasoning of the same Gregory, that, *Si unus Episcopus vocatur universalis, universa ecclesia corruit.* [If one bishop is called universal bishop the whole Church is ruined.] And he says, *Absit a cordibus Christianorum Nomen istud blasphemiæ, in quo omnium sacerdotum honor adimitur, dum ab uno sibi dementer arrogatur.* [*Far from the hearts of Christians be that blasphemous title, by which one priest madly arrogates to himself the dignity which is due to all.*] I refer your Lordship for this, and much more to the sam purpose, to his books of Epistles, lib. iv. ep. 32, 33, 34, 36, 38; lib. vi. ep. 24, 28, 30, 39; lib. viii. ep. 30; lib. xi.e ep. 45."

And since we have copied thus far, we cannot refrain from adding the succeeding paragraph:

"And now, my Lord, when we saw such a universal supremacy set up at Rome, which Gregory the Great called *blasphemy* and *madness*, and that enforced upon us as of faith, the *Summa rei Christianæ*, as Cardinal Bellarmin calls it, Pref. ad Lib. de Rem. Pont., and says, l. i. 10, *Est enim revera non simplex error, sed perniciosa hæresis negare B. Petri primatum a* Christo *institutum.* [*It is not simply an error, but a pernicious heresy to deny that the primacy of St. Peter was instituted by* Christ:] from thence this universal primacy of the Pope, as successor to St. Peter; was it not time then, my Lord, to stand up against it?"

As we have quoted from a book which is not much known, some of our readers may be pleased to have an account of it. After Bishop Bull had published his Defence of the Nicene Creed, a copy of this celebrated work was sent by his friend and illustrious cotemporary, Robert Nelson, to the Bishop of Meaux. Bossuet, in reply, desires Nelson to acquaint Bishop Bull with his high opinion of the work, and "at the same time with the unfeigned congratulations of all the clergy of France, assembled in this place, for the service he does the Catholic Church, in so well defending her determination of the necessity of believing the Divinity of the Son of God." The writer then goes on to express his wonder that so great a man, who had done so much for the Catholic Church, "could continue a moment without acknowledging her;" and, further, begs to know "what it is he means by the Catholic Church?" This letter was shown by Mr. Nelson to Bishop Bull, and drew from him the very able reply from which we have quoted above. The whole correspondence, and the history of it, may be seen in a work entitled, "*Several Letters which passed between Dr. George Hicks and a Popish Priest,*" &c. Whoever wishes to have an answer to a similar query, and to see the difference between the Catholic Church and the Roman Catholic Church well pointed out, will do well to read this letter.

Young Men's (Auxiliary) Education and Missionary Society. Second Annual Report.

We hope this report will be the means of making this Society better known, and securing from the young men of our city a more extensive co-operation in its laudable aims. After an appropriate introduction, the report gives the following exhibition of the present state of the Society:

"The Treasurer has received as follows: for the Education Fund, $86 50; for the Missionary Fund, $65 00; for the General Fund, $384 75: making the total receipts to the present date, $536 25. Of this sum, $100 were from subscriptions to constitute life membership; $271 were contributed by annual subscribers; $93 25 were by donations; and $72 were the proceeds of a collection made in Christ Church, on Sunday evening, February 15th, after a very interesting and impressive discourse delivered, at the request of the Board, by the Rev. Hugh Smith.

Of the moneys thus received, $268 50 were paid over to the Treasurer of the Education and Missionary Society on the 1st of September, 1834; divided thus: for the Education Disposable Fund, $71; for the Missionary Disposable Fund, $197 50. The balance remaining in the hands of the Treasurer is $195 44.

The number of life members is *six*. The number of annual subscribers hitherto obtained is but 258—a very small portion of those upon whose liberality our Society has especial claim."

In order that the public may be the better prepared to understand and further the design of the Society, the Board proceed to state the specific objects which it is proposed to accomplish. They have resolved, "in reliance upon Divine grace, to procure hereafter the means necessary for the usual payments to *two beneficiaries*, to be nominated to the Diocesan Society; to *two missionaries* to be employed by the same Society in the State of New-York; and to *two missionaries* to be employed by the Domestic and Foreign Missionary Society, one in the Diocese of Tennessee, and the other among the Oneida Indians at Duck Creek."

We have read this report with particular interest, from the conviction that the Society does not receive the liberal encouragement which it deserves. Independently of the excellence of its object, the fact of its being a society of young men, entitles it to particular favor and importance. The benevolent efforts of the young should for many real sons be especially encouraged. Is it right that such a society among the Episcopalians of New-York should count but six life members, and less than 300 annual subscribers?

A Discourse delivered in the Chapel of the new Alms-House, in Portsmouth, N. H., Dec. XV., MDCCCXXXIV. on the occasion of its being first opened for religious services. By Charles Burroughs, D. D., Rector of St. John's Church. Published by request. Portsmouth, N. H.

Dr. Burroughs has availed himself of the occasion presented by the opening of the new Alms-House, at Portsmouth, to lay before the public an entire history of the origin, increase, and the means adopted for the relief of pauperism in Portsmouth from the time of its first settlement to the present. He has also viewed the subject of pauperism as a branch of Political Economy, traced the origin of the Poor Laws, exhibited their operation both in Great Britain and in our own country, and given a succinct statement of the reforms which are beginning to be introduced, and of the principles on which they are based. The discourse, with the appendix, comprises one hundred and eight pages, and embodies much valuable information. It will be found interesting by all who are desirous of acquainting themselves with the present state of a subject which has long engaged the attention of the most able and philanthropic minds, and is especially worthy of reference in places where abuses are to be reformed, or new measures for the relief of pauperism are to be adopted. Dr. Burroughs has entitled himself to the thanks of the public for his able and practical discussion of the subject.

The Moravians.—We are obliged to our correspondent for the following information in regard to our brethren of the Moravian Church—a Church in which we recognise the same essentials of faith and order that we have in our own.

Unitas Fratrum.—We have at last been permitted not only to say, but to *feel*, with the Psalmist, "How good and how pleasant is it for brethren to dwell together in unity." The United Brethren, after waiting more than a century, have at length resolved to lay the cause of their *Missionary Church* before the Christians in the United States. We hail with joy this glad token of the dawning of a brighter day. We rejoice to see among us our brethren of a church so eminently apostolical in its constitution, spirit, and labors. The Rev. Mr. Van Vleck returns to New-York, cheered and encouraged by the hearty welcome which has every where greeted him. Clergymen and ministers of different denominations have taken him by the hand. Our unhappy divisions were, for the time, unremembered, and we were *all* glad to be *able*, on this point, to "be perfectly joined together in the same mind and in the same judgment." Men of the world now say in our streets, "Let us help these people, for they are, and have been, missionaries indeed. They have sacrificed their comforts, their property, and their lives also, to the cause of Christianity. We will help these men, who are charitable in humility and love."

When, O when shall our beloved Church also "arise and shine?" Christ, her "light, is come," and may the glory of the Lord soon rise upon her. But that we may the more readily perceive and amend our own defects, let us compare ourselves, not indeed as we ought, with the faultless standard, but with this still very imperfect body of Christians, our Moravian brethren. If my statistics are incorrect, you will have the goodness to amend them. I have taken pains to avoid all errors and misstatements.

Protestant Anglo-Episcopal Church in the United States.

Ministers,	706
All Missionaries employed by our Domestic and Foreign Missionary Society,	40
Missionary Stations, about	40
Communicants at home, perhaps from 50,000 to	60,000
Communicants in *foreign Heathen* lands, whose Ministers are of this Church,	—
Souls connected with this Church as a Society, at least	500,000

Protestant Episcopal Church of the United Brethren in Christendom.

Ministers, of whom 30 are in the United States, 80 to	100
All Missionaries, every where,	214
Missionary Stations,	42
Communicants in Christendom, from 10,000 to	12,000
Communicants in Heathen lands,	15,500
All the souls in Christian lands connected with the Moravians, as a Society, including children,	16,900
Of these, there are in Europe, in 55 congregations,	10,930
In the United States, in 25 congregations,	5,970

In 1832, the United Brethren expended $60,725 in missions in Greenland, Surinam, Barbadoes, St. Kitts, Antigua, Jamaica, Tobago, Labrador, Danish West India Islands, Indians of North America, South Africa, and in various other services. They received in that year from their own church $23,424, from other friends in Europe $23,915, from other friends in America $286, and from legacies and various sources, $ 5,928

Members at home,	23,424
Friends in Europe,	23,915
Do. in America,	286
Total	$53,553

That we may emulate and surpass the noble example here offered us, is the hearty prayer of yours, truly,
Providence, R. I., May 8, 1835. R.

P. S. The United Brethren's Missionary Intelligencer is published quarterly, and furnished to subscribers at *one dollar per annum*, at the Protestant Episcopal Press, Lumber-street, or by Rev. Wm. Van Vleck, 14 Dutch-street, New-York.

A concise, historical account "of the present Constitution of the Protestant Church of the United Brethren," translated from the 5th German edition, was printed in Philadelphia in 1833, and may be had for 25 cents.

City Mission.—A correspondent has kindly furnished us with the following account of the late anniversary of the City Mission Society.

The annual meeting of the New-York Protestant Episcopal City Mission Society, was held at the Mission-Church of the Holy Evangelists, on Thursday evening, April 30th. The Bishop of the Diocese, ex-officio President of the Society, presided, and a number of the clergy were present on the occasion.

The meeting was opened with devotions by the Bishop, and the congregation sang the 100th psalm. The Fourth Annual Report of the Managers was then read by the Rev. Mr. Schroeder. It contained a very interesting record of the eminent success which has attended the Society's operations. The Church of the Epiphany, in Stanton-street, (the *second* missionary station,) already numbers 257 families, and 205 communicants. In the Sunday Schools of this Church, there are 480 scholars, and in the daily Infant School 200. The Church of the Holy Evangelists, (the *first* missionary station,) is also in an eminently prosperous state, having 220 communicants, 329 Sunday scholars, and 428 pupils in its daily Infant School. The whole detail of the frequent and well attended services, which have been faithfully conducted by the zealous missionaries of the Society, the Rev. Hugh Smith and the Rev. Lot Jones; the growth in grace and divine knowledge, which is every where apparent in the mission; the salutary influence of the Schools and Lending Libraries, and, in a word, the happy results which, by God's blessing, have been abundantly effected;—all conspire to prove, that the City Mission has not only realized but surpassed the anticipations of its founders and first patrons. The aggregate amount of the receipts since the last anniversary, is $8,975, a large part of which has been appropriated to the payments due on the Church of the Epiphany, erected during the past year.

After the reading of the Report, resolutions were offered, or seconded, by Mr. Samuel Ward, Mr. David S. Clarkson, Mr. Wm. Watson, (of the General Theological Seminary,) the Rev. J. M. Forbes, John W. Mulligan, Esq., and Hiram Ketchum, Esq. Addresses were made by Mr. Watson, Mr. Mulligan, and Mr. Ketchum. The exercises were then concluded by the Bishop, with devotions.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady, Ordination A. M., Confirmation P. M.; Ascension-Day, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M., Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

Episcopal Acts *by the Bishop of this Diocese.*—Third Sunday after Easter, May 10, for the congregation of Christ Church, Patterson, Putnam county, which has no place of worship, confirmed two in the Presbyterian church in that village.

Wednesday 13, confirmed ten in St. James' Church, Goshen, Orange county.

Friday 15, confirmed four in Trinity Church, Athens, Greene county.

Fourth Sunday after Easter, May 17, *morning*, confirmed thirty-six in St. Paul's Church, Troy. *Afternoon*, confirmed four, for the parish of Trinity Church, Gibbonsville, Albany county, which has no house of worship, in the Methodist chapel, in that village. *Evening*, confirmed sixteen in St. John's Church, Troy.

Consecration.—On Good Friday, April 17th, the newly erected church at Columbia, Maury county, Tennessee, was consecrated by the Rt. Rev. Bishop Otey. The Rev. Dr. Weller, of Nashville, and the Rev. Messrs. Newell and Munroe, were present, and assisted in the services. The Rev. Leonidas Polk, the rector of the church, was absent from the State. The services derived much interest from the fact, that this is the second Episcopal church consecrated in that State; that at Nashville, (which was consecrated in 1831, by Bishop Meade,) being the first, and till now, the only one. The new church is called St. Peter's, and is about 80 feet in length, by 40 in breadth, contains 60 pews on the floor, with a gallery at the end opposite the pulpit, which is to contain an organ, now preparing in Philadelphia. A neat vestry room in the rear, sufficiently large, perhaps, for a Sunday school, is connected by a door with the chancel and pulpit. The whole arrangement of the church is neat and convenient to the purposes of divine worship. Two other churches are erecting in Tennessee, one at Franklin, under the rectorship of Bishop Otey, and one at Clarkesville; funds have also been raised for the speedy erection of one at Memphis, on the Mississippi river.

The annual sermon before the Prayer-book and Tract Society of Virginia was preached on Sunday afternoon, the 10th inst., in the Monumental Church in this city, by the Rev. Thomas Jackson, from Luke xi. 1: "Lord, *teach us to pray, as John also taught his disciples.*" The sermon was listened to with much interest, and we trust will excite the members of the Society to due exertions for the attainment of the objects of their association.—*Southern Churchman.*

OBITUARY.

Died at Memphis, Shelby Co., Tennessee, on the 1st of May, the Rev. Thomas Wright, Rector of Calvary Church, Memphis, and formerly of Salisbury, North-Carolina, aged about fifty years.

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 23d, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. Anthon,
Secretary of the Trustees.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

NOTICE.

The Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held at the New-York Protestant Episcopal Press, on Monday, June 29, at five o'clock P. M.

☞ The sermon in behalf of the Society will be preached on the Sunday evening previous.

By order.
F. H. Cuming, *Secretary.*

⁂ The different periodicals belonging to our Church will please publish the above.
May 21, 1835.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since the report of the 13th instant.

From Peter G. Stuyvesant, by the hands of the Rev. Dr. Hawks, *five hundred dollars* for the China mission.

From a lady, *two dollars* for the same mission.

From Sarah Ann Doliver, of Bellows Falls, Vermont, by Mr. R. F. Shepherd, *one dollar* for the Missionary Record.

From sundry members of the Church of the Ascension, New-York, for the Chinese mission, *eighteen hundred and nine dollars*, viz. From Mr. Samuel Ward $500—Mrs. Banyer $100—Miss Ann Jay $100—Mrs. Dr. Watts $100—Mrs. Ann Warner $100—Miss Esther Turner $100—Mr. Peter A. Jay $100—Mr. Robert Dyson $100—Mr. Henry Cary, per J. P. S. $50—Mr. J. P. Stagg, $50—Mr. W. H. Aspinwall $50—Mr. S. H. Foster $50—Mr. John Nielson, jun. 25—Mr. Thomas Otis $25—Mr. Jonathan Little $25—Mr. Martin Hoffman $25—Mr. E. Doughty $25—Mr. Joseph Pettit $25—Mrs. David Baker $25—Mrs. N. a friend to missions $25—Rev. M. Eastburn $20—Mr. M'Neil Seymour $20—Mr. H. W. Field $20—Friend to missions $20—Mrs. C. friend to missions $15—Mr. Joseph Curtis $10—E. B. Wenman $10—Mr. Abel T. Anderson $10—Mr. B. Babcock $10—Mr. Charles Barrett $10—Mr. W. C. Wetmore $10—Mrs. Brown $10—Mrs. G. friend to missions $10—Miss Ann Ward $5—Mrs. H. C. Hobart $5—Mr. Jacques $5—Mr. John Baker $5—Mrs. O. friend to missions $5—Mrs. C. friend to missions $5—Mr. E. friend to missions $3—two children $1.

The Agent has the further pleasure of acknowledging the receipt of the subscription of Miss Eliza Turner, for *one hundred dollars*, and of the Rev. Samuel H. Turner, D. D., for *fifty dollars*, both for the Chinese Mission, and payable 1st of August. And the high gratification is afforded him of announcing that Messrs. Talbot, Olyphant & Co. have generously tendered a free passage to the two missionaries now in this city and about to embark for China, in their ship Morrison, to sail for Canton from the 5th to the 10th June—equal to *five hundred dollars.*

Since the foregoing was written the following additional subscriptions have been received from members of the Church of the Ascension, viz:—From Dr. Stevens $25—from Miss Charlotte Morris $25—from Mr. Wm. H. Morris $10.

The Agent has likewise received, since the above was written, *four dollars* for the China mission, from a lady, through the hands of the Rev. F. H. Cuming; and *two dollars* for the same mission from a friend of missions. And he is advised that further subscriptions to the amount of *two hundred and sixty-five dollars* have been obtained by Mr. Robert Gracie, and will be paid over to him in a few days, with such other sums as may then be collected for the special object of the Chinese mission.

James Swords, *Agent &c.*
May 20, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *Eighty-five dollars and seventy cents*, being the amount of a collection made in St. John's Chapel, New-York, on Sunday morning last.

Also, *five dollars* from a Member of St. Mark's Church, New-York, by the hands of Dr. Fitch.

Also, *five dollars* from the Auxiliary Female Tract Society St. Stephen's Church, East Haddam, Ct., by the hands of Mr. Amos B. Beach.

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.
May 20, 1835.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following collections in aid of the deficient income of the Seminary, viz.

In St. Andrew's Church, Mount Holly, N. J., by the Rev. H. R. Peters,	$8 44
In St. John's Church, Elizabethtown, N. J., by the Rev. Richard Channing Moore,	13 95
	$22 39

Edward R. Jones, *Treasurer.*
May 20, 1835.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

For the General Fund.

From Mr. A. S. Cooke	—an annual subscription,	$5 00
J. M. Miller,	do.	1 00
J. B. Herrick,	do.	5 00
J. H. Herrick,	do.	1 00
Theodore Marsh,	do.	1 00
Jas. Warner,	do.	1 00
J. Allison	—the balance of do.	50

For the Education Fund.

From Mr. Rob't. Furney	—an annual subscription,	$1 00
Thos. S. Roycroft,	do.	1 00
Jno. N. Sayre,	do.	1 00
P. F. Livingston,	do.	1 00
N. B. Smith,	do.	1 00
The Society for the Promotion of Christianity of the Church of the Holy Evangelists, by Mrs. Jno. N. Sayre,		4 12

For the Missionary Fund.

From Mr. P. F. Livingston	—an annual subscription,	$1 00
N. B. Smith,	do.	1 00
The Society for the Promotion of Christianity of the Church of the Holy Evangelists, by Mrs. Jno. N. Sayre,		4 13
		$29 75

Wm. H. Townsend, *Treasurer*,
166 Barrow-street and Bank of America.
New-York, May 20, 1835.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

History of Missions—illustrated with plates. 2 vols. 4to.
Encyclopedia of Religious Knowledge. 1 vol. super royal 8vo.—illustrated with maps, plates, &c.
Life of Bishop Heber. 2 vols. 8vo.
Watson's Life of Wesley—Christian Library edition—from John Pintard, LL. D.
Smedley's History of the Reformed Religion in France—Harpers' Theological Library—3 vols.—by a Lady of St. Thomas' Church.
Missionary Voyage. 1 vol. 4to.
Life of Henry Martyn. 1 vol. 12mo.
Buchanan's Sermons. 1 vol. 8vo.—from John Pintard, Esq.

Benjamin F. Shepard, *Librarian.*
May 20, 1835.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 21st, from the following persons, viz.

Rev. Ralph Willetson—Rev. Wm. R. Whittingham—Post-master, Nashville—E. B. Tuttle—Post-master at Buffalo—H. & E. Phinney & Co.—Rev. B. H. Hickox—E. A. Miller—Rev. Jas. A. Fox—C. & M. Morse—Rev. J. C. Rudd, D. D.—E. Houghton, jun.—Rev. John McCarty.

Received by the Gen. Prot. Episc. S. S. Union.

Miss C. A. Hamblin—Rev. Dr. Wyatt—Jacob Nollner—Miss B. M. Bostwick—Rev. R. B. Van Kleeck—E. A. Newton—Truman Guild, *with remit.*

Rev. F. T. Tiffany—Wm. Parker, London—A. Wentworth—Wm. Woodward—G. Rockwell—Rev. J. Reid—Wm. C. Lord—James Entwisle—W. A. Whitehead—Rev. J. M. Tappan—H. D. Evans—Rev. J. Hutchins—Rev. E. E. Ford—Peter Y. Coppuck.

For the Churchman.

POETICAL SELECTIONS,

From the private papers of Mr. C. W. Upham.

The Martyr's Death.

Where shall the martyr rest,
  Who conquers dying?
By his Saviour's love blest,
  This world defying.
Though his ashes be given
  To their grave never,
His home is in heaven—
  He rests there ever.

When the mighty die,
  The banners trailing,
The dead march sweeping by,
  The mild trump wailing,
Tell of sorrow and pride
  His memory keeping:
But the sad martyr died,
  None for him weeping.

—

The Sick Man's Sabbath.

E'en the sick captive greets thee, lovely day,
Though to my weariness no earthly rest;
Thou comest in thy sweet and peaceful way,
From heaven sent down to cheer my sinking breast,
With holy thoughts and visions of the bless'd.
Thy presence has the air of heaven's own clime,
Of earthly days, the brightest, and the best;
For thou wert chosen in the ancient time,
When first in heaven God took his holy rest sublime.

I am not one of busy men, to know
By the still market-place of thy return;
But from a sacred, sweet, and gentle flow
Of quietness, thy lovely presence learn;
And then, methinks, I worship not alone,
Though on my couch in loneliness I pray;
For the fire hums with still and lowly tone,
And silently and soft the sunbeams play,
As if they knew themselves it was a holy day.

And when upon the sacred stillness breaks
The lofty music of the sabbath bell,
Oh then my very heart in gladness wakes,
As far and near those tones majestic swell.
And is there aught sublime, can better tell
What holiness and peace to thee belong?
They are my anthem notes; I love them well;
And ever join with them, as if in song,
That heavenward, on their wings, my heart may float along.

But there shall come a sabbath-morn, foretold
By harp of prophecy, that has no night,
Nor need of sun, nor moon, nor aught of old,
For He is there, the Lamb of God, the bright
And morning Star, and giveth radiant light:
And there the ransom'd ones shall mourn no more;
Nor more the spirit sink with sick'ning blight;
But glad adoring strains for ever pour,
From bright celestial harps, God's holy throne before.

From the Christian's Select Library.

BISHOP HALL.

Bishop Hall's opinions on many points of religious doctrine, doubtless differed widely from those of Laud, at that time primate; perhaps even they agreed better in some respects with those of the Puritans than with the lax Arminianism of the Archbishop and his party; but in his zeal for Episcopacy, Hall seems certainly to have fallen behind no one. As Chalmers remarks; "Few men wrote more or suffered more in the cause. The power of the King was declining in his ineffectual struggle with the revolutionary spirit; the Commons were continually gaining strength; and, of course, Puritanism advancing against Episcopacy. Yet Hall continued to publish "even when publishing became dangerous, several able treatises in defence of the liturgy and Church discipline; and was the powerful antagonist of Marshall, Calamy, Young, Newcomen and Spurstow, who wrote a celebrated book called *Smectymnuus*, (a title made up of their initials, christian and surname;) and all this he boldly ventured, when the republican party had possessed themselves of the fortresses of civil and ecclesiastical government, and were about to substitute power for argument;—nor was it long before they made him experience the danger of a high station in the Church."*

On the 15th of November, 1641, he was translated by the King to the bishoprick of Norwich. December 30, he joined with the Archbishop of York and eleven other prelates, in protesting against the validity of any laws that might be made during the time they were compelled to be absent from Parliament. For this he was sent, with the others, to the Tower, by order of Parliament, on the 30th of January, 1642. "Shortly after," to continue the narrative in the words of Chalmers, "they were impeached by the Commons of high treason; and on their appearance in Parliament were treated with the utmost rudeness and contempt. The Commons, however, did not think fit to prosecute the charge of high treason, having gained their immediate purpose by driving them from the House of Lords, and he and his brethren were ordered to be dismissed; but upon another pretext, they were again sent to the Tower, and it was not until June following that he was finally released on giving bail for £5,000."

On gaining his liberty, Bishop Hall immediately returned to his diocese; where, notwithstanding the general bitterness of popular feeling against the prelates, he was received with so much respect that he continued to preach to large audiences, till April 1643, when the republican party, now entirely predominant, determined on the destruction of the Church. Hall's name was likewise expressly included in the ordinance passed about this time for sequestering "notorious delinquents," as all the eminent men belonging to the royal and Episcopal party were termed. In pursuance of this decree, all his rents were stopped, even the half year then due; the sequestrators shortly after entered his palace, and with every mark of brutal and unfeeling contempt, began the plunder of it, seizing all his property, real and personal. His own account of this in his "Hard Measure," will give the reader a notion of their conduct and of the temper of the times.

"The sequestrators sent certain men appointed by them, whereof one of them had been burnt in the hand for the mark of his truth, to apprize all the goods that were in the house: which they accordingly executed with all diligent severity; not leaving so much as a dozen of trenchers, or my children's pictures, out of their curious inventory. Yea, they would have apprized our very wearing clothes, had not Alderman Tooley and Sheriff Rawley, to whom I sent to require their judgment concerning the ordinance in this point, declared their opinion to the contrary.

"These goods, both library and household stuff of all kinds, were appointed to be exposed at public sale. Much inquiry there was, when the goods should be brought to the market; but, in the meantime, Mrs. Goodwin, a religious good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators that whole sum which the goods were valued at; and was pleased to leave them in our hands for our use, till we might be able to repurchase them: which she did accordingly, and had the goods formally delivered to her by Mr. Smith and Mr. Greenwood, two sequestrators. As for the books, several stationers looked on them; but were not forward to buy them: at last Mr. Cook, a worthy divine of this diocese, gave bond to the sequestrators, to pay to them the whole sum whereat they were set: which was afterward satisfied out of that poor pittance that was allowed me for my maintenance."

This "poor pittance" refers to an allowance of £400 a year, out of the large revenues of the bishoprick, made to him by the committee of sequestrators at Norwich. This was granted by them probably out of their respect for the character of Hall, which was such as seems, in most cases, through all those bitter times, to have commanded general reverence. This feeling seems not, however, to have prevailed with the authors of these measures, at the seat of government; they rebuked the Norwich committee for exceeding their powers, and ordered that if his wife need any thing for her support, she might receive a fifth part upon her own application to the Parliament. After many delays this was granted; but the sequestrators so managed the affair that Hall could never tell what was a fifth part, and was obliged to take what they offered.

For some time after this he continued to endure almost every species of insult, persecution and oppression from the government, and from the soldiery and mob;—until, at length, the sequestration was taken off a small farm which he rented at Higham, near Norwich; and he retired thither. His courage seems not to have been in the least daunted by his persecutions and sufferings. In 1644, he had the boldness to address to the Assembly of Divines, "a modest offer for some considerations in favor of Episcopacy." The remainder of his life he passed at Higham, undisturbed in the performance of the duties of a faithful pastor; preaching also at Norwich whenever he could obtain a pulpit. He died September 8, 1656, in the eighty-second year of his age.

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* Chalmers, Art. Hall.

THE LIFE OF A PARISH PRIEST IN SWEDEN.

'The following account,' says the Christian Observer, 'of the life of a parish priest in Sweden is translated from the works of the celebrated German, John Paul Frederick Richter. It is somewhat too airy and romantic for sober truth; and it describes rather "the religion of sentiment" than the more elevated feelings of a faithful minister of God's Word, who seeks to win souls, and to unfold to his flock "the unsearchable riches of Christ;" but it gives an interesting view of the habits of a Swedish village and parsonage, as affected by the meteorological peculiarities of a high latitude. I am not sure that your clerical readers, or their flocks, will envy the felicity of going to church on Christmas-day, "in a starry forenoon," by the aid of lanterns; but the picture may serve to rouse to activity some who, in a far less rigorous climate, and with the sun for their torch, can scarcely find time to be at church on a winter's day till their less torpid neighbors have half concluded their devotions.'

"Sweden apart, the condition of a parish priest is in itself sufficiently happy; in Sweden, then, much more so. There he enjoys summer and winter pure and unalloyed by any tedious interruptions: a Swedish spring, which is always a late one, is no repetition, in a lower key, of the harshness of winter, but anticipates, and is a prelibation of perfect summer—laden with blossoms—radiant with the lily and the rose: insomuch that a Swedish summer-night represents implicitly one half of Italy, and a winter-night one half of the world beside.

"I will begin with winter, and I will suppose it to be Christmas. The priest, whom we shall imagine to be a German, and summoned from the southern climate of Germany upon presentation to the church of a Swedish hamlet lying in a high polar latitude, rises in cheerfulness about seven o'clock in the morning; and till half past nine he burns his lamp. At nine o'clock the stars are still shining, and the unclouded moon even yet longer. This prolongation of star-light into the forenoon is to him delightful; for he is a German, and has a sense of something marvellous in a starry forenoon. Methinks I behold the priest and his flock moving toward the church with lanterns: the lights dispersed amongst the crowd connect the congregation into the appearance of some domestic group or larger household, and carry the priest back to his childish years during the winter season and Christmas matins, when every hand bore its candle. Arrived at the pulpit, he declares to his audience the plain truth, word for word, as it stands in the Gospel: in the presence of God, all intellectual pretensions are called upon to be silent; the very reason ceases to be reasonable; nor is any thing reasonable in the sight of God but a sincere and upright heart.

"Just as he and his flock are issuing from the church the bright Christmas sun ascends above the horizon, and shoots his beams upon their faces. The old men, who are numerous in Sweden, are all tinged with the colors of youth by the rosy morning-lustre; and the priest, as he looks away from them to mother earth, lying in the sleep of winter, and to the church-yard, where the flowers and the men are all in their graves together, might secretly exclaim, with the poet, 'Upon the dead mother, in peace and utter gloom, are reposing the dead children. After a time uprises the everlasting sun, and the mother starts up at the summons of the heavenly dawn with a resurrection of her ancient bloom:—And her children?—Yes: but they must wait awhile.'

"At home he is awaited by a warm study, and a 'long-levelled rule' of sun-light upon the book-clad wall.

"The afternoon he spends delightfully; for, having before him such a perfect flower-stand of pleasures, he scarcely knows where he should settle. Supposing it to be Christmas-day, he preaches again: he preaches on a subject which calls up images of the beauteous eastern land, or of eternity. By this time, twilight and gloom prevail through the church: only a couple of wax lights upon the altar throw wondrous and mighty shadows through the aisles: the angel that hangs down from the roof above the baptismal font, is awoke into a solemn life by the shadows and the rays, and seems almost in the act of ascension: through the windows the stars or the moon are beginning to peer: aloft, in the pulpit, which is now hid in gloom, the priest is, inflamed and possessed by the sacred burden of glad tidings which he is announcing: he is lost and insensible to all besides; and from amidst the darkness which surrounds him he pours down his thunders, with tears and agitation, reasoning of future worlds, and of the heaven of heavens, and whatsoever else can most powerfully shake the heart and the affections.

"Descending from his pulpit in these holy fervors, he now, perhaps, takes a walk: it is about four o'clock: and he walks beneath a sky illumined by the shifting northern lights, that to his eye appear but an Aurora striking upward from the eternal morning of the south, or as a forest composed of saintly thickets, like the fiery bushes of Moses, that are round about the throne of God.

"Thus if it be the afternoon of Christmas-day; but if it be any other afternoon, visiters perhaps come and bring their well-bred grown-up daughters. Like the fashionable world in London, he dines at sunset; that is to say, like the *un*-fashionable world of London he dines at two o'clock; and he drinks coffee by moonlight; and the parsonage house becomes an enchanted palace of pleasure, gleaming with twilight, starlight, and moonlight. Or, perhaps, he goes over to the schoolmaster, who is teaching his afternoon school: there, by the candlelight, he gathers round his knees all the scholars, as if—being the children of his spiritual children—they must therefore be his own grandchildren; and with delightful words he wins their attention, and pours knowledge into their docile hearts.

"All these pleasures failing, he may pace up and down in his library, already, by three o'clock, gloomy with twilight, but fitfully enlivened by a glowing fire, and steadily by the bright moonlight; and he needs do no more than taste at every turn of his walk a little orange marmalade, to call up images of beautiful Italy, and its gardens and orange groves, before all his five senses, and, as it were, to the very tip of his tongue. Looking at the moon, he will not fail to recollect that the very same silver disk hangs at the very same moment between the branches of the laurels in Italy. It will delight him to consider that the Æolian harp, and the lark, and indeed music of all kinds, and the stars, and children, are just the same in hot climates and in cold. And when the post-boy, that rides in with news from Italy, winds his horn through the hamlet, and with a few simple notes raises upon the frozen window of his study a vision of flowery realms; and when he plays with treasured leaves of roses and of lilies from some departed summer, or with the plumes of a bird of Paradise, the memorial of some distant friend; when, further, his heart is moved by the magnificent sounds of Lady-day, sallad season, cherry time, Trinity Sundays, the rose of June, &c., how can he fail to forget that he is in Sweden by the time that his lamp is brought in? and then, indeed, he will be somewhat disconcerted to recognise his study in what had now shaped itself to his fancy as a room in some foreign land. However, if he would pursue this airy creation, he need but light at his lamp a wax-candle end, to gain a glimpse through the whole evening into that world of fashion and splendor from which he purchased the said wax-candle end: for I should suppose that at the court of Stockholm, as elsewhere, there must be candle ends to be bought of the state footmen.

"But now, after the lapse of half-a-year, all at once there strikes upon his heart something more beautiful than Italy, where the sun sets so much earlier in summer time than it does at our Swedish hamlet; and what is *that?* It is the longest day, with the rich freight that it carries in its bosom, and leading by the hand the early dawn, blushing with rosy light, and melodious with the carolling of larks at one o'clock in the morning. Before two—that is, at sunrise—the elegant party that we mentioned last winter arrive in gay clothing at the parsonage; for they are bound on a little excursion of pleasure in company with the priest. At two o'clock they are in motion: at which time all the flowers are glittering, and the forests are gleaming with the mighty light. The warm sun threatens them with no storm nor thunder showers; for both are rare in Sweden. The priest, in common with the rest of the company, is attired in the costume of Sweden: he wears his short jacket with a broad scarf, his short cloak above that, his round hat with floating plumes, and shoes tied with bright ribands: like the rest of the men, he resembles a Spanish knight, or a Provençal, or other man of the south; more especially when he and his gay company are seen flying through the lofty foliage, luxuriant with blossom, that within so short a period of weeks has shot forth from the garden plots and the naked boughs.

"That a longest day like this, bearing such a cornucopia of sunshine, of cloudless ether, of buds and bells, of blossoms and of leisure, should pass away more rapidly than the shortest, is not difficult to suppose. As early as eight o'clock in the evening the party breaks up; the sun is now burning more gently over the half-closed sleepy flowers. About nine he has mitigated his rays, and is beheld bathing, as it were, naked in the blue depths of heaven. About ten, at which hour the company re-assemble at the parsonage, the priest is deeply moved; for throughout the hamlet, though the tepid sun, now sunk to the horizon, is still shedding a sullen glow upon the cottages and the window-panes, every thing reposes in profoundest silence and sleep: the birds even are all slumbering in the golden summits of the woods: and, at last, the solitary sun himself sets, like a moon, amidst the universal quiet of nature. To our priest, walking in his romantic dress, it seems as though rosy-colored realms were laid open, in which fairies and spirits range; and he would scarcely feel an emotion of wonder, if, in this hour of golden vision, his brother, who ran away in childhood, should suddenly present himself, as one alighting from some blooming heaven of enchantment.

"The priest will not allow his company to depart: he detains them in the parsonage garden—where, says he, every one that chooses may slumber away in beautiful bowers the brief warm hours till the re-appearance of the sun. This proposal is generally adopted; and the garden is occupied. The happy priest walks up and down through the parterres. Coolness comes, and a few stars. His night-violets and gilliflowers open, and breathe out their powerful odors. To the north, from the eternal morning of the pole, there exhales as it were a golden dawn. The priest thinks of the village of his childhood far away in Germany; he thinks of the life of man, his hopes and his aspirations; and he is calm and at peace with himself. Then all at once starts up the morning sun in his freshness. Some there are in the garden who would fain confound it with the evening sun, and close their eyes again; but the larks betray all, and waken every sleeper from bower to bower.

"Then again begin pleasure and morning in their pomp of radiance;—and almost I could persuade myself to delineate the course of this day also, though it differs from its predecessor hardly by so much as the leaf of a rosebud."

LANGUAGES OF THE EASTERN ISLANDS.

The following extract from the Foreign Quarterly Review of December last, exhibits a brief view of the present state of European knowledge in regard to the languages, &c. of the Eastern Archipelago.

Mr. Marsden, at an interval of many years, was imitated and followed by Sir Stamford Raffles in his "History of Java," and by Mr. Crawford in his "History of the Indian Archipelago;" and these authors, again, have been followed, and at least in practical acquaintance with the languages of the Eastern Islands, surpassed, by several of the English missionaries. Among these, the most remarkable progress has been made by Mr. Thomsen, an English missionary, but by birth we believe a Dane. Mr. Thomsen has made himself thoroughly acquainted with the language and literature of the Malays, and also with those of the Bugis, the third, if not the second, nation in rank and numbers in the Eastern Archipelago, and in point of commercial activity and general enterprise, by far the first. At the new and prosperous settlement of Singapore, he has established a printing press, where works are published in the Chinese, Siamese and Bugis characters, the two last being the first attempts of the kind ever made; and what is better, they are successful ones. Mr. Thomsen is understood to have engaged to translate, for the Oriental Translation Society, some original works from the language of the last named people, the Bugis, or principal nation of Celebes.

The Dutch, who, in reference to the science and philology of the East, had been half asleep for the century which preceded the termination of the war of the French revolution, have been actively and successfully engaged in researches into the natural history and philology of the Eastern Islands, ever since the reoccupation of their colonies in 1816. The Baron Vander Capellan, the first governor of the Dutch possessions after their restoration, bestowed a most enlightened, active and successful patronage on the studies of natural history, antiquities and languages. Among the most successful cultivators of philology may be named Mr. Elout, a military officer, and the son of the commissioner-general and minister of state of the same name, himself an active, intelligent, and spirited public officer. M. Elout is the translator of the Grammar and Dictionary of Mr. Marsden into the French and Dutch languages. The same gentleman is the author of a Grammar of the Javanese language, the copious and rather difficult dialect of five millions of an industrious, docile and amiable people.

The French, since the return of peace, although having no possessions in the Eastern Islands, have applied, with their usual activity, intelligence and industry, to inquiries into the arts, manners, languages and geography of the distant nations and tribes which inhabit them. Since the restoration, four voyages of discovery, embracing the countries under review, have been undertaken by the French government, under the respective commands of Captains de Freycinet, Duperrey, Dumont-Durville, and Laplace, all of which have contributed to extend the sphere of our hydrographic and geographical knowledge, and made large contributions to the science of natural history; but they have effected little, as might be expected from casual visiters, in improving our acquaintance with the human races inhabiting these countries. In Paris, among other branches of oriental study, the languages of the remote islands of the Eastern Archipelago have not been forgotten: and we find a zealous Parisian philologist, M. Jacquet, directing his attention with success and ingenuity, even to so obscure a subject as the alphabet of the Philippine Islands, now almost obsolete, being superseded by the Roman, through the activity of the Catholic missionaries. M. Adrien Balbi, the author of the "Abrègè de Geographie," published last year, although an Italian by birth, must be mentioned as a French writer, since he publishes his work in Paris, and in the French language. M. Balbi's work is the completest abridgment of geography extant, but our business is with that portion of it only which regards Polynesia and Australia; in so far as this is concerned, we have great pleasure in expressing it as our opinion, that, while it is a spirited, well-arranged and laborious compilation, it affords, with the exception of the India Gazetteer of the Mr. Walter Hamilton, which is less comprehensive, the only general view of the countries in question that can be relied upon.

The Germans, who have applied to the study of other branches of eastern learning with a success and assiduity not easily imitated, even by nations more auspiciously circumstanced for following such pursuits, have not forgotten the study of the arts, languages and literature of the Oceanic nations. The most successful student of them is the celebrated Baron William Humboldt, the elder brother of the illustrious philosopher and traveller. The distinguished diplomatist and the liberal minister of state is, with the characteristic diligence of his countrymen, laboriously prosecuting his researches into the Polynesian languages, and the wide scope of his design comprehends the innumerable tongues which begin with Madagascar, near the eastern coast of Africa, and end with Easter Island, not very distant from the western coast of South America. From his pen the public may shortly expect an ingenious, a learned, and a philosophical treatise on the affiliation of the languages in question.

HISTORY OF A UNITARIAN CHAPEL.

The annexed sprightly narrative is from a work that attracts attention in England, but has not been republished in this country, entitled the Autobiography of a Dissenting Minister. The Eclectic Review, from the April number of which we take it, says it is "an exposure of the spirit of Unitarianism, which, considering the Author's *peculiar* opportunities of information on that point, must be regarded as coming from him with more weight than grace.

The formation of the Unitarian interest at Z—, was as complete a specimen of zeal without knowledge as I ever saw or heard of. There was a corn-merchant in the town, a man of good property, and altogether a man very fair to pass in the world. He was, for a man in business, very fond of reading, and he liked not a little the reputation of intellect; and thinking that he might grow wiser and wiser by reading, he read a very great deal, and being fond of argument and demonstration, he was always arguing against mystery, and what he called absurdity. He was professedly a dissenter, and used to subscribe to a dissenting chapel in the town, which he seldom attended. About fourteen miles from Z—, there was a larger town, in which was a congregation of Unitarians, amounting in number to about seventy or eighty persons. This congregation had a new minister, a young man, who had left the religion in which he had been brought up, and had become a convert to Unitarianism. In the violence of his newly awakened zeal, he had a fancy for converting all the world to his opinions, but he could not make much progress in the town where he was settled. He preached with great fervor against the absurdities, as he called them, of the popular faith, but he made very little impression, and very little addition did he make to the number of his hearers. Understanding that in the town of Z—, there was a person suspected of an attachment to the Unitarian theory, this zealous young man soon made acquaintance with him, and succeeded in persuading him to use all his influence for the establishment of the Unitarian cause in the town. There were two or three more individuals who would very probably join the party, if the thing were once set on foot; and it was some gratification to the vanity of a worldly-minded man to be the founder of a sect, so that the corn-merchant listened to the persuasions of the zealot, and resolved to take the matter into serious consideration. None but a Unitarian would think of starting a new congregation, having but one individual to begin with; and in truth it may be said that this corn-merchant was the only individual that was at all concerned, with any degree of interest or feeling, for the establishment of the new chapel. He had indeed a family of several sons and daughters growing up; he had also several men in his employ, and he had some little influence over one or two cottagers, and some few small shop-keepers, who would follow him whithersoever he went, and would be his fellow worshippers, whether it were in a Unitarian chapel or a Mahometan mosque.

This corn-merchant, and all his followers, could not muster up among them the means of building a chapel or paying a minister, nor indeed was so bold a step contemplated, at least, not at present, they said; for they were really sanguine enough at first starting, to imagine that they should make rapid progress in converting the inhabitants of the town, and in bringing them all over to the new doctrine. In the first instance a room, or loft, or corn-chamber, or something of that kind, capable of containing about forty or fifty persons, was fitted up with benches and a pulpit; and the zealous young minister came over to Z—, to open the chapel in due form. Curiosity brought together more than fifty people, so that the place was inconveniently full, at which the young preacher was highly delighted, and he pointed out the absurdity of all the received doctrines of Christianity; and because some of the people stared with astonishment at the boldness of his assertions, he thought that they listened with a profound and pleased attention. The fact is, that this young man was really a person of some genius and of a vivid imagination, but his literature was very scanty, and his powers of reasoning were altogether feeble and imperfect. He was of very agreeable manners, pleasant in conversation, and with those who knew no better he might even pass for a scholar. His reading was altogether confined to Unitarian tracts and light literature, so that his mind had, comparatively speaking, no exercise; but he was eloquent, and very showy in his eloquence. This opening of the Unitarian chapel occurred early in the summer, and the young gentleman engaged, just by way of beginning, to come over to Z— every other Sunday to give an evening lecture; and he recommended the corn-merchant himself to become a lay-preacher, and by the help of a Unitarian liturgy, and some printed sermons, to keep the chapel open at other times. This chapel was situated up a yard, or narrow passage, and therefore in order to give publicity to the thing, a painted board was placed over the entrance to the passage, directing strangers "To the Unitarian Chapel." The town was now inundated with Unitarian tracts; but very few people read them, for religious people avoided them; and irreligious people did not care about them.

The opening of the chapel was blazoned in one of the magazines of the sect as a wonderful achievement, and all the common-places were trumpeted forth, of a crowded and attentive auditory, of a spirit of free inquiry being kindled in the town of Z—, of the eagerness with which the people received the tracts, of the importance of the station as a centre from whence Unitarianism might diffuse its light into the surrounding villages. Knowing as I did all the real facts of the case, I could not but smile when I read the pompous advertisement. As the winter came on, and travelling became not quite so pleasant as it had been in the summer, the zeal of the young minister began to cool; his visits to Z— were less frequent; he had gone through his whole list of objections to the doctrines of Christianity, and had nothing more wherewith to attract straggling hearers, and people of unsettled minds. The corn-merchant also began to grow tired of reading his Unitarian liturgy and Blair's Sermons to the select few, and he also wanted the corn-chamber for other purposes; so all on a sudden, one Saturday night, "*The Unitarian Chapel*" vanished; the board was removed from the entrance of the passage, and pulpit and benches made way for beans, barley and wheat. So much for free inquiry; and I never heard of any one who inquired or cared what had become of the concern. I don't think that their magazine contained any account of what had become of the important station. I have mentioned the above as one, but I have known or heard of many other such abortive attempts to establish Unitarian chapels. They can do nothing without the assistance of Presbyterian endowments, and very little with them. I am really astonished that the sect lasts as long as it does. It is thirty years ago since Robert Hall said of it, that it was "a headless trunk, bleeding at every pore;" but I suppose there will always exist some few singular and fantastical persons, who, not relishing the doctrines of the Gospel, nor caring to be altogether without religion, will make profession of this Unitarianism. The sect has been at work now long enough to have converted half the kingdom, if it had possessed any thing worth regard. I have often been astonished at the importance which many clergymen of the Established Church have seemed to attach to the Unitarians, preaching and writing against them with learning, sagacity and zeal, as if the civil and religious institutions of the kingdom were in danger from them. I have no doubt that many of them would be glad to see the demolition of existing establishments, but their numbers are so absurdly small, that the Established Church is in no more danger from them than from the followers of Joanna Southcott; and the bond of union which holds them together, is not stronger than that which united the multitudes who occasionally filled the Rotunda, to listen to the discourses of the Reverend Robert Taylor.' Pp. 188–98.

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

The village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

B. Curtis Brown, *Print.*